

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.

Dr A H Strickler
14 Feby 83

PHILADELPHIA, WEDNESDAY, JANUARY 31, 1883.

WHOLE NO. 2518.

THE MESSENGER.
ISSUED WEEKLY
BY THE
PUBLICATION BOARD
OF THE
REFORMED CHURCH
IN THE
UNITED STATES.
Office, 907 Arch Street,
Philadelphia, Pa.
For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak,
In loving echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet,

O, strengthen me, that while I stand,
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depth of many a heart.

O, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O, fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to praise, Thy praise to show.

O, use me, Lord; use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Frances Ridley Havergal.

Communications.

For The Messenger.

ORIGIN AND HISTORY OF THE REFORMED CHURCH.

By Rev. J. W. Santee, D. D.

Reformed Doctrine of the Lord's Supper.

In this Confession this Reformed tendency, starting in the early days of the Reformation crystallized, and here, properly, starts that branch of Protestantism known as the German Reformed Church. This branch of the Reformed Church is distinguished from the Dutch Reformed, or the Church of Holland and the Netherlands, but by ignorant and stupid persons is frequently spoken of as the Dutch and so of the people found in her communion. It is surprising that persons and papers claiming to be intelligent can make this mistake so frequently, and the fact that it is done argues the want of a correct knowledge of history as well as of facts, and shows great ignorance and stupidity. From this statement we may see the spirit which had been working and now, in this movement, coming to the light and taking form, how these truths rooted far back, until finally this reformed spirit, moving steadily forward, at last produced the Catechism in which it found expression. This was in 1563. The Reformed Church is not of a day, nor of yesterday. She is hoary with age. Her history compares with other denominations as follows: The Westminster Confession, that of the Presbyterian Church, was formed in 1643, the Reformed being nearly 100 years older than the Presbyterian. The 39 Articles of the Episcopal Church passed in 1562, ratified by Charles I, 1571, eighty years later than the formation of the Heidelberg Catechism; the Baptists in 1644; the Methodists in 1729; Puritans, 1662; Congregationalists, 1616. And what is more, the theory of the Reformed Church, on the Lord's Supper, (which was the main point in the long and earnest controversy) as embodied and set forth in the Heidelberg Catechism, the Confession of the Reformed Church, is that of nearly all the Protestant Churches, and the Reformed faith, on that doctrine, is held by the Presbyterian, (see Conf. of Faith, ch. 29, Larger Cat. Ques. 168, et seq., Shorter

Cat. Ques. 96 & 97). The Episcopal. In the Catechism and in the Book of Common Prayer, it is asked, Ques. Why was the Sacrament of the Lord's Supper ordained? Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. Ques. What is the outward part or sign of the Lord's Supper? Ans. Bread and wine, which the Lord hath commanded to be received. Ques. What is the inward part or thing signified? Ans. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. Ques. What are the benefits whereof we are partakers thereby? Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the blood and wine.

This statement is very significant, and prepares the reader for the very explicit declaration contained in the official letters preserved in Zurich, "in which the Swiss churches were, in 1547, informed that the Church of England had adopted the Reformed doctrine of the Lord's Supper. It should also be remembered that, as late as 1618, an English delegation was sent, by the authority of James I, to the Reformed Synod of Dordrecht in Holland, and that the Protestant Episcopal Church of England was there fully recognized as an integral part of the Reformed Church." (Guardian, Dec.) The Methodists, as from their Catechism, and this is not strange, because that is an offshoot from the Anglican Church, and also the doctrine of the Reformed is widely held in the Lutheran Church. The Augsburg Confession was drawn up in 1530, and in the tenth article affirmed the doctrine as held on the Lord's Supper. From that time onward the strife on this point was violent and of great importance, when Melancthon, in 1540, published a Latin edition of the Confession, in which he left out of the tenth article, treating of the holy sacrament, the words: *adint et distribuuntur*, and in their stead, added: *exhibeantur*, so that the whole passage read as follows: *De coena Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi venientibus in coena Domini*—but the words: *Et improbant secus docentes*, (therefore the opposite doctrine is rejected) which were directed against Zwingli's and Calvin's followers, he entirely left out. Hereby the Lutheran doctrine, "that the body of Christ is really present in the holy sacrament, and therein received by the believer and the unbeliever," was so vaguely set forth, that the Calvinists in their belief, "that in the sacrament the body of Christ is only present for the believer, not really, but in a spiritual manner," appears fully to agree with the Augsburg Confession. . . Luther was dissatisfied with the alterations in the Confession. . . and it is reported that he once said to Melancthon: "Philip, Philip, you do wrong that you so often alter the Augsburg Confession, for it is not your book, but it belongeth to the Church." His Intro. to Aug. Conf. by Ch. Hy. Schott. That of 1530 is the *Unaltered* and that of 1540, the *Altered*, and which one of these editions is the one more widely accepted in that communion, we will let the reader determine.

From these statements it is fairly and truthfully inferred that the vast bulk, the larger majority of the Protestant world holds and confesses the Reformed faith. The Reformed Church, it is repeated, is not of yesterday. Her faith is not isolated, but is that great, grand, old stream, reformed in the XVIth century, and flowing onward embracing the Episcopal, the Presbyterian, and the whole type of reform. Her organization is preëminently catholic, broad, liberal. So in doctrine and also in government. She has no name around which to rally. No peculiarity in government as that of pope or bishop as a rallying center. No doctrine as that of predestination or election, as in the Presbyterian, or some other peculiarity as a watchword. She unfurled the banner of the cross purely and simply, and around that, as her only standard, with other denominations, who have special peculiarities, she has been turning for over 300 years. Whether this broad, catholic spirit, for her as a denomination, is to her ad-

vantage, is questionable, for many of her members, removing to cities, lose themselves and are lost to the Church, because there is nothing to fix and bind them more than the pure, simple Gospel, which is not the case with some other denominations, as that of the Lutherans, the name of Luther, the Episcopal, that of bishop, Methodist, the religious system, the Baptist, that of immersion, &c. &c. The Reformed can accommodate itself readily, almost anywhere, because of the broad catholic spirit pervading this communion. We are Reformed, because this type suits us better than any other. While we love the Reformed better than any other denominational household, our broad, catholic spirit enables us to look upon other sister branches as belonging to the same body and as one with us.

The Reformed Church, originated and established, by the formation and adoption of the Heidelberg Catechism, in Germany, Switzerland, France and Holland, was early transplanted to this country by the early settlers. They settled in Maine, New York, New Jersey, Pennsylvania, Virginia, North and South Carolina and Georgia, but owing to the liberal policy of William Penn, granting equal protection to all sects, Pennsylvania became the State towards which the immigration tended. In 1726, the first church was built in Skippack, Montgomery Co., Pa., the first minister was Rev. Geo. M. Weiss, here he organized the first Reformed church, Sept. 21st, 1727. After him came the Reformed apostle, M. Schlatter of St. Gall, Switzerland, landed at Boston, 1746. In Sept. 14, 1747, the Synod of the Reformed Dutch Church was organized—the first Synod of the German Reformed Church was held Sept. 29, 1747. The Synod of the Lutheran Church was organized at Philadelphia, Aug. 13, 1745. The Church as thus transplanted was under the authority and supervision of the Synod of Holland and continued in that relation until 1792, a period of forty-five years. Then came the transition from the German to the English which created much feeling among the membership and materially interfered with her progress. Many of her best members who became English, were lost to her communion on that account and passed over to English congregations of other denominations. This fact should be well considered for it has weight in our day. Some of the very best material in Episcopal and Presbyterian congregations, in our large cities, originally were Reformed and Lutheran, but for the reasons stated became lost to these Confessions.

Another epoch in her history was the founding of a college and theological seminary for the education of her ministers. Here again a struggle had to be encountered, but gradually yielded and success crowned the effort. This was in 1825. From thence on she has been moving onward, doing her part with others, in the great body of Protestantism. (See Tract, Ref. Ch. No. I.) What a vast rich heritage! She gave of her rich heritage to bodies numerically larger than the Reformed, and with right may be called the mother of the largest portion of the Protestant world. All honor to this Reformed Confession! A rich legacy she brings to us. Let us honor this noble branch in the great Vine.

What a rich treasure is the Heidelberg Catechism. It comes to us pure after the lapse of 300 years. How many in her communion did it not teach "that in life and in death, in soul and in body I am not my own," as unfailing comfort. Her theory of religion has always been educational, and because of that, she never fell in with the emotional, commonly called the "Anxious Bench." The Catechism is divided into fifty-two Lord's days or lessons, assigning one for each Lord's day. The design was, and still is, to teach this Catechism in the family, for parents to learn it and teach it to the children. That would tell on families, on society and on the Church. May the Lord speed the day when the Catechism shall be reinstated in the family, that from it families may learn what is their only comfort in life and in death.

For The Messenger.

THE POWER OF THE PULPIT.

That is the form in which the question is discussed in our daily and weekly periodicals, and in the more ponderous magazines and reviews, viz., whether the preaching of the gospel is losing its power? The question no doubt must take that form, because the gospel is usually preached from the pulpit, though by no means exclusively. We would prefer to consider it as presented under a different phraseology, viz., this: *is the Word of God losing its power?* This question is not, indeed, quite the same as the other, but it is important to consider it first, as an introduction to the other.

This question we may, without hesitation, answer in the negative. What is said of this Word in the Bible is equally true of it for all time, and therefore to-day. Let us hear what is said of it. "For the Word of the Lord is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." "The entrance of Thy Word giveth light; it giveth understanding unto the simple." Again in that classic passage in Isaiah lv. 8-11. "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Quotations might be multiplied to any extent. Let these suffice.

The Word of God has continuous inspiration and power. It is living and active to-day as it was when first uttered. This power does not consist merely in the ordinary influence of truth or persuasion, but it is truly and really a supernatural power, a power that comes from God to call the spiritually dead to life. "The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It is of the utmost importance to settle this great truth in our minds first, before we can properly discuss the power of the pulpit. Is there such a thing among us as the distinct Word of God—an inspired Word, a Word that carries with it the power of the Holy Ghost, and is able as it falls upon the ears of men to beget within them a new, regenerate life? When our Lord stood by the grave of Lazarus, and cried out, "Lazarus, come forth!" we understand that His words penetrated the realm of the dead, and summoned the soul of Lazarus to join itself again with the body. There was a power in them to raise the dead. God's Word in the Bible has power to penetrate the realm of spiritual death and call the spiritually dead to life. Such power our Lord claimed for His Word when He was on earth; such power it has now. Such supernatural power belongs to the Word of God if we are to have any faith in it at all.

It will exert this power and produce this effect upon all who receive it by faith. This is the necessary condition. And those who are of God will hear His words. Those whom the Father draws to the Son will come to Him. We do not propose to attempt an explanation of this, except to say that there will be no failure in the presentation of the gospel. My sheep hear my voice." They that hear shall live.

Now the point we wish to reach by all this is, that ministers of the gospel must have faith in the power of the Word of God to accomplish that whereunto it is sent, and they must preach it in faith. Of course certain other qualifications are necessary. They must have the necessary intelligence; they must be qualified to speak, and the more learning and the better qualification for speaking they possess, all oth-

er things being equal, the better. But the power of the Word does not come from these. One difficulty in the modern pulpit, we think, is, that these mere human qualifications have been so magnified and emphasized, and so much reliance has been placed upon them, that they have largely taken the place, in the thoughts of people, of the Word of God itself. Too much care cannot be taken that the human agency in the preaching of the gospel shall be the very best, and the very best prepared, that man can supply, but when all this has been done, it must be acknowledged and felt that all this is only the earthen vessel in which the heavenly treasure is presented. Human learning and human eloquence have not, in themselves, a particle of power to awaken or beget spiritual life in men. That power belongs entirely and absolutely to the Word of God.

There are those who will not hear the Word of God. What then? Is that Word, or the faithful preaching of it, a failure? Must we set about devising new human appliances to give effect to the Word? Must we call in extraordinary eloquence, or resort to new methods, in order to force the attention of men? By no means. Our Lord was confronted by the same infidelity. What did He say, what did He do? "Murmur not among yourselves. No man can come unto me except the Father which has sent me draw him. All that the Father giveth unto me will come to me," etc. Calm, earnest, sincere, preaching of the gospel, is all that is required. Let it be preached in faith, and the results are in the hands of God. It is our judgment, not that too much human preparation has been made to preach the Word with effect, but that too much reliance has been placed upon this, and not enough faith exercised in the unaided power of the inspired Word. The preaching of the gospel is totally different from all merely human speaking, where human words and human thoughts alone are the instruments or means to influence the mind and will of men. The minister must have a conscious sense of this difference, or his preaching will prove vain. If the modern pulpit has lost some of its power, the fault lies, not where it is usually sought, in the want of human appliances, the power to entertain and please, etc., but in the want of faith in the power of the Word itself. And a great mistake is made when it is supposed that if the gospel is properly preached all will hear it. God Himself has allowed to men the fearful responsibility of refusing to hear and receive His Word. That refusal cannot be overcome by human power, and therefore man should not attempt it. But then the faithful minister has the heavenly comfort and encouragement of knowing that some will hear and believe. They that are of God will hear God's words. Some thoughts are suggested by this presentation of the subject, the statement of which must be postponed for the present for want of space. A.

The patient workers whom no one notices; the humble members of the Church who are always in their places; too diffident to thrust themselves forward among the crowd with whom the popular pastor shakes hands at the close of the service, too poor or too much occupied to give an entertainment, or to be invited to attend those given by the wealthy; but who, year after year, are faithful, always giving the little that they have, ever cheerful, never envious or discontented, and always rejoicing in the prosperity of the Church, looking with a quiet smile upon the young convert, and dropping a tear with the bereaved, who perhaps never knew them—these will one day have a great recompense of reward. There is no greater virtue than patient fidelity without appreciation; and this is greatest when it endures, without being soured, while seeing others receiving all the honors. A book of remembrance is kept, and they will be chosen in the day when the Lord shall make up His jewels. It may be long to wait; it may be but a very little while; the toil is but transient, the reward is eternal.—*Christian Advocate.*

"The night cometh when no man can work."

Family Reading.

EVENTIDE.

By M. M. Waite.

So near the night! How fast the hours are flying.
It seems but now the day was at its noon.
So bright the sky, with sunset's glorious gilding,
It scarce can be the day will close so soon.

But see! the curtain of the night enfolds us,
And shadows dim the near and distant views;
A hush is stealing o'er the restless spirit,
A peace the weary one cannot refuse.

So after life's brief day, its cares and anguish,
Comes golden sunset, picturing scenes afar,
Making the eventide all bright with promise
Of mansions lighted not by sun or star.

And then the Christian leaning on the Saviour,
Welcomes the changing of the light to shade
And waits the breaking of the day eternal,
Whose glories never into evening fade.

—Churchman.

STANDING THE STRAIN.

By Rev. Theodore L. Cuyler.

How often do we ever hear a sermon, or ever think about poor Rizpah? There she sits—in the sacred story—for five long, weary months upon the sack-cloth spread on the rock of Gibeah. The noon-day sun pours down its heats upon her head, and the midnight its chilling dews, but they cannot drive her from her steady vigil beside the forms of her two crucified sons. From the early harvests of April to the early rains of October she suffers neither the birds of the air to rest on them by day, nor the beasts of the field by night. The wayfarers by the northern road from Jerusalem grow accustomed to the strange, sad spectacle of that heart-broken mother guarding from vulture and jackal, the remains of her beautiful Mephibosheth and Armoni.

Those two youths were crucified; there seems but little doubt of that. They were sacrificed to appease the wrath of the Gibeonites for the cruelties once practiced upon them by the hands of their father, Saul. If we could ask that long-enduring woman, Rizpah, what enabled her to stand those five months of severe strain, her answer would be in one single word, "*Love*." It was the quenchless affection of a true mother's heart. It transcends every other earth-born affection. It can neither be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. This was the chord that bound Rizpah to that long vigil on the desolate rock, and stood the tremendous strain.

There is a lesson for every Christian in this touching episode of the "mater dolorosa" on the rock of Gibeah. There is only one principle in the human heart which can withstand the severe strain which the daily wear and tear of temptation and trial bring upon us. It is *love for Jesus*. Our heart must be in our religion, and our religion in our heart, or else it is a most toilsome drudgery, or an irksome hypocrisy. This is the secret reason why so many church-members shrink their duties. There is no genuine long-enduring love of their crucified Master at the core of the heart. So their religion is toil and task-work. The Bible is taken as a medicine, and not devoured as honey. There must be a constant baiting and bribing by attractions of fine preaching and fine music, or else the Sabbath service would be a sort of compulsory penance. As it is, about every rainy Sunday brings doubt and disgrace upon full one-half of the professed piety of the land. A man in whose soul love for Jesus rings no bell of devotion, is always glad of an excuse to shirk the sanctuary on a disagreeable day. Money giving for Christ's cause is to such a professor, an orthodox larceny; he flings his contribution at the box grudgingly, as if he would say "There it is, since you must have it; when will these everlasting calls be done with?" The whole routine of external service in the name of religion is gone through, slavishly, perfunctorily, and heartlessly, as if the lash of an overseer were brandished over the head. Such Christianity is *Christless*. There is no joy and no power in it, and when a severe strain of temptation comes on its possessor, it snaps like a thread and leaves him to a terrible fall. The secret of every case of bad backsliding during the past year has been the want of *staying power*; and that staying power is based solely on the indwelling of Christ and a supreme love for Him.

Love of Jesus is essential Christianity. It endures all things; it never faileth. No privations can starve it, and no burdens can break it down. It keeps the heart of the frontier missionary warm amid the snows of the Rocky Mountains, and gives sweetness to the crust which the overworked seamstress eats in her lonely lodging—disdaining the wages of sin. It is the core of all the piety which Christ loves to look at. It is the only cure also of the reigning worldliness, and covetousness, and fashion-worship which have made such spiritual havoc in too many churches.

The test-question for every Christian life is—Have I in my inmost heart a love of Jesus strong enough to *stand the strain*? My religious profession has lost its novelty, will it hold out? Temptations will come; shall I conquer them or break? Christ demands constant loyalty, can I be true to Him? Am I as ready to stand watch day

and night to protect His honor as poor Rizpah was to protect the lifeless forms of her beloved from the birds and the beasts? These are the questions that touch the very marrow of our religion. They underlie all our heart-life, our church life, and the very existence of every work of self-denying charity.

My brother, there is only one way to be a staying Christian, a thorough soul-saving Christian. It is to get the heart full of Jesus—so full that the world and the lusts of the flesh and the devil can get no foothold. Whether you are a pastor longing for a new year's blessing on your flock, or a Sabbath-school teacher set in charge of young immortals, or a parent guarding the firebrand fold, or a philanthropist toiling for the ignorant, the suffering and the lost, you need this everliving mainstay and inspiration. If you only love Jesus you will love to live for Him and to labor for Him. Jacob toiled seven years faithfully for Rachel, and they seemed unto him but a few days for the love which he had to the beautiful maiden in the fields of Laban. Love's labors were light. Would you then be a lightsome, joyous laborer in Christ's vineyard? Get your heart full of Him. Would you be a power in your church? Get the heart full of Jesus. Would you be kept safe from backsliding? Then keep yourself in the love of your Saviour. Put that master-affection so deep down that it shall underlie all selfishness; so deep that the frosts of the current skepticism cannot reach it; so deep that the frictions of daily life cannot wear upon it; so deep that the power of temptation cannot touch it; so deep that even when old age dries up the other affections of our nature, this undying love shall flow like an Artesian well.

As we go into the year before us, let us stop and take one look at that steadfast Rizpah watching beside the crosses of her crucified sons. She stood the strain—until her noble constancy won the King's eye and secured their honorable burial. There is an infinitely holier Cross, an infinitely Diviner sacrifice that demands our steadfast loyalty. If a mother's love could endure so much, what will not the love of a redeemed soul bear for its Redeemer? Oh, for a fresh baptism of this mighty love! A fresh and a full inpouring, so that no accursed spirit of the world, no temptation, no self-indulgence, no—nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.—*N. Y. Evangelist*.

THE CROSS.

We cannot resist recalling here one Saturday evening in December, when Thackeray was walking with two friends along Dean Road to the west of Edinburgh, one of the noblest outlets to any city. It was a lovely evening, such a sunset as one never forgets. A rich, dark bar of clouds hovered over the sun, going down behind the Highland hills lying bathed in amethystine bloom; between this cloud and the hills there was a narrow slip of the pure ether, of a tender cowl-like color, lucid, and as if it were the body of heaven in its clearness, every object standing out as if etched upon the sky. The north-west end of Corstorphine Hill, with its trees and rocks, lay in the heart of this pure radiance; and there a wooden crane, used in the quarry below, was so placed as to assume the figure of a cross; there it was, unmistakable, lifted up against the crystalline sky. All three gazed at it silently, and as they gazed he gave utterance, in a tremulous, gentle and rapid voice, to what all were feeling in the word "Calvary." The friends walked on in silence, and then turned to other things. All that evening he was very gentle and serious, speaking as he seldom did of divine things, of death, of sin, of eternity, of salvation; expressing his simple faith in God and in his Saviour.—*Dr. John Brown*.

NOT FIT TO COME.

The awakened sinner, who has a knowledge of the gospel, knows that Christ only can save him. He knows that he cannot atone for his past sins, nor work out for himself a righteousness for the future. He knows that he must receive pardon, salvation at the hands of Christ.

When Christ invites him to come and receive pardon he is not ready to go. Ask him why he does not at once go as a lost, helpless sinner, to receive pardon and eternal life, and he says he has not feeling enough. He feels anxious and desires pardon, but he does not feel that sharp distress bordering on frenzy, which he thinks is necessary to repentance and preparation for pardon. He confounds penitence with distress of mind. He is waiting for more feeling. That, he thinks, though he does not say so, will recommend him to the mercy of Christ.

Another does not go to Christ and receive pardon because he is such a great sinner. He is not mistaken in regard to the fact that he is a great sinner. No sinner ever over-estimated his sinfulness. All men are greater sinners than they think they are.

But Christ's offer of pardon is not limited to moderate sinners. He has saved and is willing to save the chief of sinners. No man, who comes to Him as a small sinner, will be saved. No man, who comes to Him with an abatement for a part of his sins, will be saved. He who comes to Him as a penitent sinner, however great his sins, will be saved. Though his sins be as scarlet let them shall be white as snow.

Another does not go to Christ because

he has not broken off from his sins. He has refrained from some open transgressions, and has tried to lead a new life; but he finds that his sins remain. He thinks he must not go to Christ till he has made himself better. Hence his delay.

Thus sinners do not go to Christ because they are not fit to go. Those who persevere in their purpose of becoming fit never go. Those who become convinced of their folly and sin in making terms which Christ has not made, and who see that they must go to Him just as they are, and rely upon His promise for pardon and deliverance from sin, will be saved, or rather are saved.—*Dr. Joseph Alden*.

FEEBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the old negro preacher said,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God Himself says. They have no ear for His voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not at all that they ought to be therefore these cavillers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbelievers, "If you would know the truth go to the Word; go to Him who is the truth; judge not the Lord by feeble saints."—*Illus. Chris. Weekly*.

HE WAS GOING TO SLEEP WITH GOD.

Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart-broken and sad this Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew, has lately been loosened, and the light of their countenances went out with the red Winter sun only the other night. The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit when about to start for home to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to night." The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "telegraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said, "Don't ky, mamma; I s'all sleep wiv Dod, 'oo know. Send Dod a telegraf, and tell him I s'all sleep wiv Him to night." But the message went straight up there without the clicking of wires or the rustle of wings.—*Christian Standard and Home Journal*.

GOD'S SECRET SERVICE.

Our pastor came to the choir-meeting one Saturday night to give us his hymns for the next day's services. When the practising was over we all lingered in the half-lighted organ-loft, talking with him. A reference to the morrow's sermon suggested to his mind some pulpit anecdote of Dr. Addison Alexander, whose pupil he had been at Princeton, and he went on to speak of the power of his sermons.

"So strong an impression did they make on me," said he, "that I am sure I could, to-night, read them with something of Dr. Alexander's manner and expression."

"Do read us one, Mr. Wood," said a member of the choir.

"Ah well, so I will," he said, "some day," and took up his hat to go.

"No, to-night," we begged.

It was an unreasonable request, and no doubt he felt it so. It was ten o'clock; he was tired; the next day's duties were heavy for us all, especially for him. Still we urged him, and he, moved perhaps by our wishes—nay, guided by God's Spirit into a secret service for the Master—yielded, and went home with the choir member, the rest following in a body.

He read that thrilling sermon on "a city which hath foundations, whose builder and maker is God." And so filled were we all with the solemn joy of the hope thus wonderfully set before us, that I think we entirely forgot that curiosity to hear Dr. Alexander's manner reproduced was what had brought us together; and after singing, "High in yonder realms of light," we went quietly home, thinking of the "city which hath foundations, whose builder and maker is God."

I said all; but in the company was a young man who was not a Christian, and there seemed nothing in the sermon for him. He was not a member of the choir, but by one of those "chances," guided by Providence to blessed results, he had escorted one of our singers, and was waiting to take her home. I remember giving him a thought as the sermon opened, wishing

that Mr. Wood had chosen one less exclusively for Christians.

In a few weeks this young man stood up in our village church to profess his faith in Christ and his purpose to serve Him. Long afterward Mr. Wood told me the story of his conversion as young Wilton had told it to him:

"I felt no interest in the sermon," said he, "and was merely waiting for Miss Nettie; but as you read on I looked around, and every face in the room wore a look of joyous expectation. I began to realize that this city of which you read was a blessed reality to them, and that their faces were all turned toward it; that I stood in a company of children on their way home, and with a sinking heart I realized that I was not of their company. I can never tell what I felt as, for the first time in my life, I realized that I had no hope for the future. All night I was tortured with the despair of the lost. When I went to church the next morning, your sermon had nothing in it for me, and I felt like rushing out of church."

"I stayed, and for the closing hymn you read with great earnestness, 'Just as I am, without one plea.' From those simple words light poured in upon me, showing me a Saviour and how to accept Him. I need a great deal of teaching, sir; I am very ignorant, but I do know that Jesus Christ came to save sinners, and that I am one of them."

This happened a dozen years ago. I heard of young Wilton the other day as superintendent of a mission Sunday-school in one of our Western cities, and active in every good work within his reach. God's Providence was using us all, that Saturday night, in His secret service.—*Illus. Chris. Weekly*.

TURN YOUR FACE TO THE LIGHT.

It had been on one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair, I groaned, "Everything looks dark, dark!" "Why don't you turn your face to the light, auntie, dear?" said my little niece, who was standing unperceived beside me.

"Turn your face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.

BY THE FIRE.

By Juliet C. Marsh.

I have gathered them all in the nursery,
The children, at fading of light.
I have kissed them and sung to them softly,
But they plead for a story to-night.
Now what shall it be, little dreamers,
All robed for your dreaming—in white?

"Oh, a fairy tale," we Alice whispers.
No, Maud will not listen, I fear,
She has seen through the fanciful fictions
Of creatures that never appear;
Has pushed back the gold from her forehead,
The child-eyes are growing more clear.

Poor fairies! Well, then, I am waiting
Your answer, my boy at the knee.
"Oh, tell of the sea and the sailors,
And a ship from its anchor just free
Bounded over the blue, pleasant waters
For spices and odorous tea!"

A laugh, and a shake of the tresses
Like gold that is carded and spun:
"We girls do not care for your sailors,
Tanned brown by the heat of the sun.
Now tell of some knight and fair lady,
So proud that she could not be won."

Ah, me! Was there ever romancer
In story so troubled as this?
Wee Alice has faith in the fairies,
Maud finds a superior bliss
In love-rites; my bonny young sailor
Pleads well for the sea with a kiss.

Oh, Maud, you can read of fair ladies
So proud that they could not be won;
Oh, lad, you can talk with the sailors
Out-bound for the lands of the sun;
But Alice will only find fairies
In sleep, when the daylight is done.

And the choice is with her. I have fancy
For visions and moonlight, you see,
And I know how the fairies elude her
As the children escape from my knee,
You are old; you can read your romances;
But the dreams are for Alice and me.

—Christian Union.

DANGER OF LARGE FORTUNES.

The colossal fortunes that are piled up these days in "legitimate" business ways are not unlawful or immoral, and yet they may become a means of injury so great as to require some kind of public interference and restraint. In an influential way they are acting harmfully upon people of all classes of society. Down almost to the lowest man, they are felt in the stimulation they give to a kind of life that is artificial and distracting.

The man with his mattock or plow, having enough to make him contented, if he would only think so, is inspired by the thought of wealth within his reach—within his reach because it has been attained by his neighbor who is no better than himself and forthwith determines that he

will be rich, no matter what it may cost him. Nearly all other men about him living on the same social plane, are possessed by the same feeling. Together they wish to advance their style of living. It is a sentiment with them all that they are to add largely to their stores, grow independent, become capitalists, take their places as sovereigns in the world of business. Without underrating the advantages of wealth properly acquired, or the benefits of healthy rivalry in trade, one can easily understand how this fictitious strife perverts the better instincts of men and spoils the peacefulness and contentment of society. The country is happier when it is full of homes. But home means rest and domestic tranquillity. When it is simply a place where men stay while planning and executing their schemes of worldliness and precedence, it loses its right character and is no better than a bivouac or encampment.

"THE NAME JESUS."

Jesus! How does the very word overflow with exceeding sweet and light and love and life! Filling the air with odors like precious ointment poured forth, irradiating the mind with a glory of truth in which no fear can live. Soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our sicknesses, the supply of all our wants, the fullness of all our desires. Jesus! melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst. Jesus! our shadow from the heat, our refuge from the storm, our cloud by night, our morning star, our sun of righteousness. Jesus! at the mention of whose name, "every knee shall bow and tongue confess," Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our elder Brother, Jesus our Jehovah, Jesus our Immanuel! Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God—Thy name shall ever be the richest chord in the harmony of heaven where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb. Jesus, Thou only canst interpret Thy own name, and Thou hast done it by Thy work on earth, and Thy glory at the right hand of the Father; Jesus, Saviour.—*Dr. Bethune*.

Anxiety is rust to the wheels of life, causing them to run heavily and wear out speedily. Jeremy Taylor quaintly says, "No man carries his bed into his field to watch how his corn grows, but believes in the general order of Providence and nature, and at harvest finds himself not deceived." A wiser than Jeremy Taylor says, "Be anxious for nothing."

Useful Hints and Recipes.

PRUNE WHIP.—Sweeten to taste and stew three-quarters of a pound of prunes; when perfectly cold, add the whites of four eggs, beaten stiff; stir all of this together till light, put in a dish and bake twenty minutes; when cold, serve in a larger dish, and cover well with good cream.

TO UTILIZE OLD CARPET.—When an old ingrain carpet has been turned inside out and upside down until it is no longer presentable, have it cut, sewed, and woven like rag-carpet. It then makes a good rug for the middle of a floor much used, as a dining-room or nursery. It is heavy enough to hold its place, and yet can be taken up frequently and shaken. The uncovered part of the floor can be painted in some pretty serviceable color at small expense.

WHITE STOCK FOR SOUPS.—Six pounds shin of veal, one fowl, three tablespoonfuls butter, four stocks of celery, two onions, eight quarts cold water, salt and pepper, spices. Cut meat and fowl in small pieces, put butter in the pot, then the meat; cook gently half an hour, add the water; let it come to a boil, skim, place on the fire where it will boil slowly six hours; add vegetables and spices; boil an hour longer; strain and cool; let stand till all the fat has stiffened, then remove and turn it carefully from the dish, leaving all sediment at the bottom; set in a cool place, it will keep several days.

MACARONI WITH TOMATO.—Boil as much macaroni as will make a small dish full, in boiling salted water, until tender—no longer; then drain it well. Put a piece of butter the size of an egg into a sauce-pan and let it bubble; then stir in a teaspoonful of grated onion, and stir well until the onion colors a little, then add a tablespoonful of flour, and stir until it becomes perfectly smooth. Now add a cupful of tomatoes (fresh or canned) rubbed through a sieve and free from seeds. Season well with cayenne pepper and salt. Stir until it becomes scalding hot, then pour it over the macaroni, well drained and arranged in the dish it is to be served in. Brown it quickly in a hot oven. This dish is a favorite in Italian and French houses.

SANDWICHES.—To make wonderfully appetizing sandwiches proceed in this way. Take equal quantities of the breast of a cold boiled chicken and of cold boiled tongue. Chop them very fine; so fine in fact that you cannot distinguish the separate particles. Add a good large half-teaspoonful of celery salt, a pinch of cayenne pepper, and four tablespoonfuls of Mayonnaise dressing. This quantity of condiments will be enough to season the breast of one large chicken, and an equal quantity of tongue. When this is perfectly cold, spread some thin slices of bread with butter, and then with this mixture. Do not prepare them till you are about ready to serve them. If you wish to take sandwiches for a lunch when travelling, be careful not to make the dressing quite so moist as you would if they are to be eaten at home. The better way, if you do not object to the trouble, is to put the salad filling in a small glass jar, and spread the sandwiches as you need them.

Youth's Department.

THE CHILD'S PRAYER.

By Alpine lake, 'neath shady rock,
The herd-boy knelt beside his flock,
And softly told, with pious air,
His alphabet as evening prayer.

Unseen, his pastor lingered near.
"My child, what means the sound I hear?"
"May I not in the worship share,
And raise to heaven my evening prayer?"
"Where'er the hills and valleys blend,
The sounds of prayer and praise ascend,"
"My child, a prayer yours cannot be;
You've only said your A B C."

"I have no better way to pray;
All that I know to God I say;
I tell the letters on my knees;
He makes the words Himself to please."
—From the German.

DEBBIE'S GOOD SPIRIT.

By Mrs. G. Hall.

It was a strange sort of a house where Debbie Howard lived—just two rooms, no more! A sorry place enough for even the poorest of womankind!

Debbie's parents had died when she was a very small child, and for nearly six years she had lived with her "dear old grannie," as she called her, who was herself alone in the world, poor and infirm, and had removed to this rough shelter to spend the remainder of her days, taking Debbie with her, whose willing hands and nimble feet had come to be the very comfort and support of her declining years.

A little girl of twelve can do a great deal when there is such need, as there was in Debbie's case!

Early in life, grandma had learned to knit all manner of things of bright worsteds, and now, that she could use her feet no longer, she occupied every moment in making such articles as she thought the young saleswoman, Debbie, might readily sell upon the principal thoroughfares of the city.

The child often knitted herself while she stood with her wares at her feet waiting for customers. When she was only nine years old she could knit a pair of stockings as well as anybody. In addition to this, she was frequently called upon to run of errands or mind a baby.

Of course, it was all they could do to pay their way; and yet each night the proceeds were enough to furnish their scanty meal, thereby saving them from debt or the necessity of begging.

It was a sad sight to see our little Debbie, pretty and delicate as she was, returning home after a hard day's work, and sadder yet to know that when she entered her dwelling, cold and hungry, there would be such a dreary welcome awaiting her.

And yet she had a warm, warm nook in her old grandma's heart, who was a loving Christian woman, and that was a great deal—for such love, you know, is more to us all than anything else in the world.

On the night of which I am about to tell you, the solitary lamp had been lighted, which was hardly bright enough to show the few articles scattered about the room in painful scantiness. The floor, too, was very bare, not a vestige of carpet upon it. Supper awaited the coming of the young worsted vendor, consisting of a few slices of bread, one or two dried herrings, and a small pot of weak tea.

It was a dreary night. The darkness grew denser, and the snow-flakes were flying hither and thither, almost blinding the little girl as she hurried along through the busy thoroughfare, and yet she did not seem to mind the cold; she was too well used to it. It had always blown cold on her young life. Perhaps that was the reason, and yet to-night there might have been another, for it was in the midst of the holidays, and there were so many sights to see as she trudged along wearily through the brilliantly-lighted streets in her thin dress and threadbare cloak.

Debbie almost held her breath as she passed the gayly-dressed windows, where were displayed such beautiful things.

She was very late to-night, and the poor, old grannie, who had but one treasure in all the world, and that was Debbie, was watching anxiously for her return out of the bitter storm. As she looked into the darkness, she lifted up this prayer, "Oh, Thou who dost watch over us all, bring safely home my little lamb." God heard her prayer, though a very short one, spoken to Him from that dingy window-pane, and very soon Debbie's welcome step was heard upon the threshold, and her voice calling loudly with a cry of pleasure to her grannie.

It was wonderful how the dear old face always brightened at the sound of her grandchild's voice!

It seems that as Debbie turned the corner, and neared the house, she had seen, in one of the fine dwellings not far away, such a wonderful sight! A tree, all on fire, as she thought! And such a variety of things upon it! Just as if a little bit of Broadway had been carried right into that parlor—such gleams of gold, and all that! And such a bevy of dolls! Her heart swelled in her very bosom; and, hurrying into her humble dwelling, she called, at the top of her lungs, to her grandmother to come and see the sight! "If I could only live in such a grand house, and have such nice things just for one day, I'd be such a glad girl," sighed Debbie.

Grandmother had put down her stockings and ball, and hobbled to the window. The night was so dark, and the distance not far to the elegant mansion Debbie had told about, that she saw at once what was going on.

"My child, such things are not for such as we, for those days are past." How it made the poor old grannie's heart ache to hear her little grandchild's plans. She remembered, too well, the old home, with its plentiful gifts of sunshine, when she was a young girl like Debbie.

Now, grannie was all the world to Debbie too, and her love for her was very strong. The child dried her tears, and, putting her thin arms around her neck, when she saw her look so sorrowful, told her that she would not think any more about the pretty things she had seen, if she would only tell her of that time, long ago, when she was young like her—"the summer-time, you always call it, dear grannie."

"Ah! my dear child, young like you, that was so very long ago; it makes me giddy to remember. But I sometimes dream of a brighter summer-time, when I shall leave this worn-out house, drop it off like a garment, all tattered and useless, and these gray hairs upon its roof and the weary wrinkles on my face, and go to a land far more beautiful than anything here, and where there shall be one long, long 'Christmas-day'!"

Debbie began to think that, young as she was, she would like to go with her dear old grannie. Her soul was often filled with dread at the thought that some day she might be left in the world alone; and then, too, there would be no more scanty suppers or cold winds to blow upon her, but "summer-time" forever there.

While they were talking, the last embers had gone out on the hearth, and the room was growing cold.

"Go to bed, darling; though Christmas greetings may not come to us, perhaps in your dreams you may have brighter visions than any you have seen to-night."

The poor child was tired and sleepy, but she turned to take the old Bible—so long read by her grandma—from the shelf, to spell, in her untutored way, as she did now every night before going to her bed of straw, the stories of the lilies of the field, God's love of the sparrows, and His greater love for even the very poorest of His children.

The "dear old grannie" listened as Debbie read to night (at her request) about heaven and its glories. "And He showed me that great city, the heavenly Jerusalem, and the city had no need of the sun, nor of the moon, to shine in it, for the Lamb is the light thereof." "And there shall be no night there." Nor hunger, nor cold! As she read on, the tired, old traveller sat quietly, thinking of "that city which hath foundations," and which was so very near, though poor Debbie knew it not.

At length she said, "That is the beautiful city, where I shall go in, and where you, too, will come, by-and-by, Debbie. Let us be glad then, to-night, my dear child."

As the little girl rose to replace the Bible upon the shelf, she turned towards the cheerless hearth, and, as if she were in a dream, the room seemed suddenly filled with gold; the whole atmosphere was so bright; and a vision of beauty like an angel, as she thought, but which was really the spirit of contentment, knocking at her own heart, coupled with good resolutions and the recollection of all her dear grannie's patient endurance, seemed softly to whisper to her these words:

"I have heard your wishes, my good girl; I knew all your disappointment, and I saw, too, how nobly you were trying to bear it, when so many little children are being made happy to-night! I have lived long in your dear old grandmother's heart when all was sunshine in her young life and now when the days are dark and

dreary. It will not be long before she will leave this 'worn-out house' she has told you of, and you will be left alone! Will you not take me for your companion then?"

"I don't know who you are," said Debbie to herself, half afraid. "I have no friend but grannie in all the world!"

"It is not long since you were wishing to go where your dear grandma desires to be. Now let me tell you who I am. I am the Good Spirit of kind words, noble deeds, and contented hearts, and, if you will take Me into your heart, I will show you the only way to get there!"

And with a resolution, worthy of our little Debbie, she promised, and, quick as thought, somehow the door of her heart was opened, and the "Good Spirit" entered, evermore to have an abiding-place there!

Her heart grew suddenly very warm, and she did not desire any more to have what she could not. Closing her poor sleepy eyes, she fell asleep by the dead embers, and the candle burned out too; but a brighter lustre than fire or light could give had come into that humble home.

Very soon the dear old grannie's hands dropped wearily, and the needles could no longer ply their accustomed work. It was a sad awakening for poor Debbie when she was gone; but from that evening, young as she was, her whole heart was bent on keeping her promise, and nobly she did it.

The "Good Spirit" never left her; but up to old age stayed by, prompting her to every good work!

Though poor herself, Debbie went about doing good, by word and by deed, to the poor and unfortunate; and every step brought her nearer that bright "summer land," where her dear old grandmother had gone before her.—N. Y. Observer.

MODESTY REWARDED.

During a time of famine in France, a rich man invited twenty of the poor children in the town to his house, and said to them: "In this basket is a loaf for each one of you; take it: come back every day at this hour till God sends us better times."

The children, seizing the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend. Francesca alone, a poor but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the following day the children were equally ill behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home, her sick mother cut the loaf, and there fell out of it a number of bright silver coins.

The mother was alarmed, and said: "Take back the money this instant, for it has no doubt got into the bread by some mistake."

Francesca carried it back; but the benevolent gentleman declined to receive it. "No, no," said he; "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."—The Morning Star.

A MODEL MONARCH.

No monarch, and very few private persons, can have led a life of higher, more intense, and more absorbing interest than the young man who, in 1868, when but sixteen, found himself Mikado of Japan, with the ancient but long dormant rights of sole and supreme ruler restored to that office. By fortunate chance the purple fell, in his case, on one well fitted to wear it, and the work done in Japan in which he has taken an active and intelligent share in fourteen years has been enormous. Between 1869 and 1871 the Daimios, the great feudal Princes, were, with the exception of the clan Satsuma—not radically subdued until 1877—whose chief was the mighty Saigo, denuded of their power, they and their military retainers receiving a pecuniary compensation. In 1873 all classes of able bodied men were rendered liable to conscription in the imperial army. This army, organized by Frenchmen, has now for nearly ten years been in a high state of efficiency. Its West Point, conducted chiefly on the pattern of that establishment, is Toyama, near Tokio. The total military

force is 120,000. The Japanese navy is on the model of the British. It includes twenty war vessels, nineteen being steamships.

National education on the new model dates from 1871. By 1873 the Government schools had 400,000 pupils. To-day they have over 2,500,000. Tokio University has nearly 2,000. One well acquainted with Japanese pupils says that "intellectually they are on the average equal to those of Europe and America, while in the gentler virtues of respect, docility, industry, politeness, and self-control, they are unquestionably superior."

MY LITTLE LABORER.

A tiny man, with fingers soft and tender
As any lady's fair:
Sweet eyes of blue, a form both frail and slender,
And curls of sunny hair,
A household toy, a fragile thing of beauty—
Yet with each rising sun
Begins his round of toil,—a solemn duty,
That must be daily done.

To-day he's building castle, house and tower,
With wondrous art and skill;
Or labors with his hammer by the hour
With strong, determined will.
Anon, with loaded little cart, he's plying
A brisk and driving trade;
Again, with thoughtful, earnest brow, is trying
Some book's dark lore to read.

Now, laden like some little beast of burden,
He drags himself along;
And now his lordly little voice is heard in
Boisterous shout and song—
Another hour is spent in busy toiling
With hoop and top and ball—
And with a patience that is never failing,
He tries and conquers all.

But sleep at last o'erakes my little rover,
And on his mother's breast,
Joys thrown aside, the day's hard labor over,
He sinks to quiet rest;
And as I fold him to my bosom, sleeping,
I think, 'mid gathering tears,
Of what the distant future may be keeping
As work for manhood's years.

Must he with toil his little bread be earning,
In the world's busy mart,
Life's bitter lessons every day be learning,
With patient, struggling heart?
Or shall my little architect be building
Some monument of fame,
On which, in letters bright with glory's gilding,
The world may read his name?

Perhaps some humble, lowly occupation,
But shared with sweet content,
Perhaps a life in loftier, prouder station,
In selfish pleasure spent;
Perchance these little feet may cross the portals
Of learning's lofty fame,
His life-work to scatter truths immortal
Among the sons of men!

THE CONTRAST.

"He's such a little fellow!"
"Little or big, the boy's been stealing,
and prison's the place for thieves."
"I didn't mean to steal; I only just took two rolls cause I was so hungry," sobbed the boy.

"But didn't you know it was wrong to take them?" said a gentleman who had looked quietly on while the constable grabbed little Jack Melbourne by the collar and shook him till the little fellow's teeth chattered in his head. Perhaps they shook from cold also, for the snow lay thick upon the ground and roofs, and the old clothes which covered him let the north wind in through many a hole.

"Don't know," said the boy doggedly; "can't starve."

"Why, he's Mary Fellowes' boy," said the baker's wife, coming out of the shop, "and she lying dead and cold in her grave. Sure he's welcome to a bite from me any time. Constable, let him go; I'll see that he's taken care of." And the kind hearted woman took the frightened little fellow away to warm and comfort him as his mother might have done.

But across the street stood another miserable-looking object, a man with bleary eyes and slouching gait, who only a few years ago had held Jake, then a fair little baby, in his arms while the baby's mother looked on with delight and thought of the time when her boy would be as fine a fellow as his father.

Now she was dead, and her poor little boy, with no one to care for him or teach him any better, wandered about the cold streets and stole his breakfast when he could not stand his hunger any longer.

"Do you know what makes the difference?" said the gentleman, who had before spoken to his own two warmly-dressed boys at his side.

"Drink," said one of them, with an expression of contempt. "John Fellowes is a regular sot."

"Yes, but there was a time when he was as fine and well dressed a boy as either of you. I went to the same school with him, and there wasn't a smarter fellow in the class. But he thought it manly to smoke cigarettes and to drink cider, and then,

when these were not strong enough, as he grew older, cigars and juleps. After he was married and had a boy of his own, he couldn't make money enough to support his wife and baby and pay for smoking and drinking too, so he first broke his wife's heart, and now lets his boy go round the streets neglected, while he gets more and more worthless every day. Do you wonder, when I look round my pleasant home and note the contrast, I am very unwilling that my boys should learn to smoke cigarettes or drink cider?"—Youth's Temperance Banner.

A story is told of Judge Kent, the well-known jurist. A man was indicted for burglary, and the evidence on the trial showed that his burglary consisted in cutting a hole through a tent in which several persons were sleeping, and then projecting his head and arm through the hole and abstracting various articles of value. It was claimed by his counsel, that inasmuch as he never actually entered into the tent with his whole body, he had not committed the offence charged, and must, therefore, be discharged. Judge Kent, in reply to this plea, told the jury that, if they were not satisfied that the whole man was involved in the crime, they might bring in a verdict of guilty against so much of him as was thus involved. The jury, after a brief consultation, found the right arm, the right shoulder, and the head of the prisoner guilty of the offence of burglary. The judge sentenced the right arm, the right shoulder and head to imprisonment with hard labor in the State prison for two years, remarking that as to the rest of the man's body he might do with it what he pleased.

Pleasantries.

Josh Billings says: "Whenever I find a real handsome woman engaged in the wimmin's right bizzness, then I'm goin' to take my hat under mi arm and jine the procession."

A masculine book: Junior (laboriously)—"Der Buch ist—" Professor C.—"Hold! sir. Did you ever see a book of the masculine gender?" Junior (promptly)—"Yes, sir. A hymn book, sir."

Perfectly empty: "I do wish you would come home earlier," said a woman to her husband. "I am afraid to stay alone. I always imagine that there's somebody in the house, but when you come I know there ain't."

A Chicago man has invented a cast-iron tableware that looks just like porcelain, and is in ecstasies when he sees a servant girl drop half a dozen cups and shriek with horror at observing their failure to break.

A Sunday-school superintendent recently found the following sentiment chalked on his blackboard: "Plees Mr. Superintendent don't fire off stories every Sunday at us boys, with an awful example of a bad boy in each of them. Give us a rest. Give the girls a turn. Go slow."

"So you've got twins at your house," said Mrs. Bezumbe to little Tommy Samuelson. "Yes, mum, two of 'em." "What are you going to call them?" "Thunder and lightning." "Why, those are strange names to call children." "Well, that's what pa called 'em as he heard they were in the house."

No accounting for tastes: When Brown, after eating a dinner at the restaurant, asked the proprietor to charge it, the latter said he should be glad to, but he kept no books. "Keep no books!" exclaimed Brown. "No," replied the other, "there is no accounting for tastes, you know—at least not in this shop."

An Indiana avenue lady dropped in on one of her neighbors for an afternoon call. "How is your daughter?" she inquired. "Splendid. She has just got back from the State Nominal School, where she ciphered clear through from ambition to chemical fractures, and then she took up pottery and jobbery, and says she can speculate the internal calculations."

Circumlocution: She was asked what she thought of one of her neighbors of the name of Jones, and with a knowing look replied: "Why, I don't like to say anything about my neighbors, but as to Mr. Jones, something I think, and then again I don't know, but after all, I rather guess he'll turn out to be a good deal such a sort of a man as I take him to be."

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. B. KREMER,
REV. D. B. LADY,
REV. H. W. RIESCHMAN, D. D., SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JANUARY 31, 1883.

Rev. J. S. Irvine in an able letter to the *Christian Advocate*, brings out some features of the "English Salvation Army" that are not generally known on this side of the Atlantic. He says that some twenty-five years ago Mr. Booth broke loose from the "New Connection Methodists" and started out as an Evangelist. His work was carried on in a tent and afterwards in halls, and developed into a new denomination called the "Christian Mission" with an annual conference, but the organization got beyond his control and he revised a plan for getting it under his entire command. The name was changed to the "Salvation Army." The rules and discipline were laid aside, and the work reorganized after the model of the English Military System with "Army Regulations." Mr. Irvine says:

"Thus Mr. Booth placed himself at the head of the movement as General-in-Chief, with entire command of every person and control of all the property connected with it. He procured a charter by Act of Parliament constituting himself, as General, sole trustee of all the real estate and other property. Thus every place of worship, every seat and book, and every thing else, great and small, pertaining to the Denomination is at his disposal, and he is authorized by Act of Parliament to appoint his own successor to office, who, it is generally understood, is to be his own son, and probably his son's sons to the latest generation. This is boldly indicated in the English edition of their book, 'All about the Salvation Army,' and in the 'War Cry,' but carefully omitted from the edition of the same book sold in America. Mr. Booth also reserved to himself the right to publish all the books of the Denomination."

"It will, therefore, be seen that the government of the movement is a personal and family dynasty—a despotism more arbitrary than that of the Pope of Rome—the people governed having neither vote nor choice in any thing relating to government, not even the power to elect a successor when their despot dies. Their sole duty is implicit obedience to the orders of the General and of all his subordinates in office. His word is law, and from his decision there is no appeal. Every officer under him must be ready at all times to move to any part of the work in obedience to his order by telegram."

The correspondent of the *Advocate* adds that such despotic government entrenched behind civil laws may do among the ignorant, degraded classes of England, but will not be successful here. It appears, moreover, that it is not doing well in London, where a serious mutiny against Mr. Booth's vigorous discipline, has called for the interference of the police.

Out of 4,400 burials that took place in Paris, during November last, 1,207 were without any religious service. The proportion of merely civil services is rapidly increasing, and the tremendous outpourings at the funerals of Louis Blanc and M. Gambetta will help to turn the tide in that way. It is true in many cases hitherto the religious service has been very perfunctory, but the drift shows a growing disregard for Christianity. It is sad to see even the outward proprieties which serve as barriers to irreligion broken away, but it is worse when men glory in a separation from God, and boast that they can do as well without Him.

We have received from Dr. J. Z. Gerhard the "Thirty-second Annual Report of the State Lunatic Asylum at Harrisburg," and from Dr. S. S. Schultz, the "Official Report of the State Hospital for the Insane, at Danville, Pa."

These reports both close with Sep. 30th, 1882, and present a subject for profound study, not only for the statistics they give but as illustrative of the care bestowed upon a most unfortunate class of persons. The institutions are under the auspices of the state, but the tenderness of Christianity is brought to bear upon them. Under no other system has philanthropy ever manifested itself in this way. If our holy religion had no other monuments these asylums would bear testimony in its favor. The Directors and Instructors are chosen

from the best men of the state, and the most skillful physicians—those who have made the treatment of the insane a special study through life, are appointed superintendents. The experience thus gained makes institutions of this kind the proper place, not only for the afflicted in mind who may be poor, but also for the rich who are better provided for than they can be in the most luxurious private homes.

We cannot enter into the statements made in the reports before us. They can we suppose be had upon application by those interested in them. We visited the Hospital at Danville, while attending Synod there over a year ago, and were impressed by the courtesy of Dr. Schultz, not only to visitors, but also to his patients. The buildings are placed upon one of the most magnificent sites in the country, and are worthy of the munificence of the state, and the good taste and judgment of those who designed them. Part of them had just been destroyed by fire. We are glad that the work of replacing them has not been delayed. The Asylum at Harrisburg we have never visited, but are told that the appointments are very fine, and we hear a great deal to assure us that Dr. Gerhard is the right man in the right place.

After writing the above we spent an hour in listening to the discussions held by the National Association for the Protection of the Insane and the prevention of Insanity, the annual sessions of which were held in this city last week. The convention was composed of the most eminent physicians of the land, and well known Christian philanthropists of other professions. Our leading Medical schools were well represented and the whole subject was discussed with the intelligence and earnestness its great importance demands.

A congregation in Montreal has rendered itself liable to taxation on its church by holding a fair in it for profit. It is held by the city authorities, that in order to be exempt, the building must be used for Divine worship exclusively.

And now the efficacy of purgatorial fire is to be tested in the civil court. A zealous Roman Catholic in Australia left \$7000 for the delivery of his soul, and the executor of the estate declines to pay over the money until there is legal proof that it has been earned.

Comparative statistics are very curious. The North American Review says that more money is expended in this country upon funerals than for public schools, and a contemporary says it might have added that "the greater proportion of it was for purposes of display, and to feed the vanity of the living." Funerals must be a great tax upon the poor in cities, and the example of simplicity should be set by the rich.

"Sermonettes" is what they now call short discourses that do not reach the measure of full sermons. They are spoken of as "nice little bonnet talks, sufficient to call the congregation together, but not powerful enough to wear them out."

Speaking of the late visit of Princess Louise to Richmond, Virginia, a special from that place says: "After dinner she smoked a dainty cigarette from a package handed her. It is understood that she always enjoys a cigarette after dinner. The custom being unknown among ladies has occasioned some comment." It is a pity the person who has been playing Boswell to the Queen's daughter has made this announcement even if the statement is true. It will set a great many foolish girls to smoking, and that may be their only royal habit. Vices are often more readily imitated than virtues. A man, it is said, once tried to be smart as Satan, but he only showed the cloven foot, that could be found as well on any stupid ox.

[OUR JUVENILE CHURCH PAPERS.]

We prefer designating them in this manner rather than to call them Sunday-School papers, because they are intended mainly for the children of the Church, the lambs of Christ's fold, for those who attend Sunday-School and for those who have not the opportunity,

We wish to say a word about the two papers, issued by our Publication Board—*Sunshine* and *Child's Treasury*. We have recently examined some half-dozen papers of similar design and grade published by other denominations, and while they all are good, some better than others, we think ours are best. Our brethren of other denominations may think the same

of theirs; then one thing is certain, at least, that our own are the best for us.

Little *Sunshine* is truly what its name imports. It wears a sunshiny face with every visit it makes to the little folks. Little children, too young as yet to read themselves, nestle up close by their older brothers or sisters, and especially their mothers, to listen to the little stories and good words of *Sunshine*. That this little luminary intends to stay, and shine on, is evident from the late report of the Board of Publication.

But the *Child's Treasury*, intended for children of riper years and for youth, we wish to speak of more in particular. We have observed the course of this messenger to the lambs from its first appearance to the present time, and we think we can testify to its great value as an educator of children in the Church. It has also steadily increased in efficiency and interest, until it has become one of the very best periodicals of its kind. It is edited, now as formerly, with marked ability, and with very clear practical insight into the spiritual needs of that earnest class of inquirers for whom the diligent labor expended on it is designed.

This a general way. We wish now to urge parents and teachers, and of course pastors, first to read every number of the *Child's Treasury* themselves, and then see that the children do the same. It is not time lost that is spent in reading so much at least of juvenile literature as we place into the hands of our children; for we thereby benefit not only ourselves, but them also, by entering thus into sympathy with them in their youthful mental and religious development. Then every Reformed congregation should supply itself yearly with as many copies of this paper as there are families in it. And if it be read by all, old and young, it will never be discontinued. We never knew any one give up a good periodical that he regularly and thoroughly read. And our *Child's Treasury* needs only to be read, every number throughout each year, in order to be loved, and retained as a fully adopted member of the family.

This is the order, from childhood to and throughout manhood and womanhood: *Sunshine*, *Child's Treasury*, *Guardian*, *Messenger*, *Reformed Church Quarterly*, and these all the time. With such a graded system of Christian nurture, such an order of progression, as a helper to the more direct home and pastoral teaching, what will be the future of the Church? A body of men and women "strong in the Lord and in the power of His might." K.

BOUNDARY LINES.

The establishment of fixed boundary lines between adjacent charges might seem, at first sight, too tyrannical a measure to accord with the spirit of liberty which obtains in the Church of our day. It might be said that men would rebel against such a system of procrustean regulations. Take the case of a man living almost midway between two churches, belonging to different pastoral charges. He has attended one of these churches all his life time. The division lines are laid down as directed by a Classis. And this man falls within the territory of the other charge. He is called upon to change his pastor, and his congregational relations, very much against his own inclinations perhaps, just because he happens to live a hundred yards to the right or to the left of the line. He may not be disposed to submit to this demand. He may consider the rule and its enforcement as infringing upon his rights. He may determine to leave the church, rather than yield, and transfer his membership to some other denomination or remain outside altogether.

Or take the case of a member who conceives himself to have been aggrieved. The pastor, or his fellow parishioners, have not treated him well. At least that is his way of looking at the matter. He has a certain sort of attachment to the church of his fathers. And he will remain in the church, with his family, if he can connect himself with a neighboring congregation belonging to another pastoral charge. Such a safety-valve may prevent a serious explosion. But here the boundary line rule comes in. He can, do this according to his resolutions. And rather than remain in the congregation to which he belongs, he will leave the church altogether. In this case it appears that harm would be done the individual, and the church would suffer loss.

There seems to be some force in these objections. However desirable it might be to have the boundary lines once established, and have everyone observe them,

it is evident that this can not be brought about without some difficulty. But this fact alone ought not to deter the Synod from enacting the proposed regulations. Very few steps of real and permanent advancement are ever taken without encountering some obstacles. Efforts for a change of language, the division and reconstruction of charges, the building of churches and parsonages, and the support of missions, have all been met, in past years, by indifference, opposition, and rebellion on the part of some. And it has only been by ignoring or overcoming this opposition that progress in these directions has been made. Some loss has no doubt attended these steps forward; but this has been more than made up by increased efficiency on the part of what remained and by subsequent gains directly traceable to such steps. And the same result might follow the action proposed in this case.

These boundary line resolutions might also be adopted, and then regarded and treated as pedagogical, or educational, in their character; like the celebrated Galesburg rule in the Lutheran Church. We always do better when we have an ideal before us to which we are striving to work up. And this ideal ought to be a high one. He that aims at the sun at noonday, may not reach it, but he will shoot higher than he that aims at the horizon. And this ideal in Church regulations ought to be one common to all the pastors and people. As it is now, one man may work for something of this kind without synodical action. But his neighbor's ideal may be to get the largest possible number of members into his church and keep them there, without reference to the proper limits of his charge, or the rights of the adjacent flocks. Now let the Synod adopt this, or something similar, and all will have the same end set before them. It will be in the interest of law and order. Where its strict enforcement would do harm, let those in authority be cautious. Let them labor to convince the reason and gain the consent of the will and then it will not be difficult to secure obedience, at least in the end, to a law so evidently just and impartial.

It must also be remembered that this law is proposed primarily, as appears on the face of it, for pastors rather than people. It instructs Classes to fix boundary lines, and forbids pastors to pass beyond them to do official work, without permission of Classis. It is to affect certain of the people also, but only indirectly. And surely, whatever danger there might be of some of the people rebelling against the enforcement of too stringent a law, the day of ministerial rebellions in our Church is past. We can not always compel members to submit perhaps. The Church does not inflict fine and imprisonment in our day. But Classes and Synods have means of bringing refractory ministers to terms, which are as effective as any known to civil government. So that the difficulty of enforcement might not after all be as great as some would imagine. It is even likely that all pastors would at once fall in with the rule, and do all in their power, short of an attempt at coercion, to bring the people under its operation. L.

CONCERNING THE OFFICES OF ELDERS AND OF DEACONS.

God's kingdom of life and salvation is composed of believers in the Lord Jesus Christ as only Deliverer and Saviour. Upon every one devolve responsibilities. These are to be discharged with an eye single to the glory of the risen and glorified Jesus. To allure men to Jesus as the way to the loving heart of God was not enjoined upon angels, but upon regenerated and sanctified human beings. It is by them, and the means of grace entrusted to them, that sinners are brought under the saving power of Jesus. This is God's plan. This His will and purpose. Men are chosen to work for God, but they never become deified—they remain instrumentalities—workmen in the vineyard. It is inexpressibly glorious employment. "We then, as workers together with Him, beseech you also, that ye receive not the grace of God in vain." "We are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God."

Ordained men are ministers for God; hence servants of God and of men: laborers for the ingathering of the luscious grapes; co-laborers with God the Merciful to do good and bring blessings to the souls of men.

The work to be performed for the upbuilding of Zion, and the promotion of the kingdom of salvation, does not solely devolve upon the ministry because Chief

overseers in the House of the Lord. It is true great responsibilities rest upon them because of their high official position in the assemblies of believers; but it seemed good to the heavenly Father to give them also special helpers, as right and left-hand supporters. All the members of the Churches are to assist them—work with them, but especially the elders and the deacons.

In wisdom God associates these office-bearers with the ministry to accomplish His benevolent ends in the earth.

This difference, however, is recognized between these office-bearers. The ministry are to give themselves, time and talents, entirely and exclusively "to prayer, and to the ministry of the Word," Acts 6: 1-6. They are to preach the Gospel, pure and unadulterated, and administer the Sacraments in a sense in which the other office bearers associated with them in the service of the Church are not. They are in a special, or peculiar sense "Seelen Sorger." They have the care and cure of souls intrusted to them. They are to assist souls out of sin-entanglement. They are to labor in season and out of season to promote the spiritual interests of the people. They are to be zealous, and terribly in earnest, about eternal and divine things. They are not to engage in any temporal pursuits for accumulation of property, unless necessity is laid upon them, or the cause of the Master demands. Elders and deacons are not so restricted.

As there are diversities of gifts among office-bearers so are there also diversity of duties. All, however, are not solemnly set apart for special service by the rite of ordination and the act of installation.

Ordination is performed by Divine authority. Installation by Ecclesiastical enactment. Ordination is not to be regarded as of human invention—as a very impressive ceremony—a good and proper way of inducting chosen men into office. It has more than human significance. It is heaven-ordained. Of spiritual import. It is the investiture of a man with official authority to minister in Christ's stead among men by the laying on of hands of previously ordained persons.

Installation is induction of the ordained to take the oversight of the flock of God. It is the act by which the ordained enter upon their official position to perform the functions of this office among the people. The act of ordination is never repeated—once or always ordained. Men may prove utterly unworthy: may not magnify their office before God and men: may violate their solemn vows to serve the Lord: may forget and neglect the sheep and lambs of God's fold, and the Church may then forbid them to perform any official acts. This the Church can do, will do, and should always do when men are recreant, but of their vows assumed at the time of ordination the Church has no power to release them. God holds them to their vows. Before Him they must ultimately appear and render an account. In the hour of death only are men freed from ordination vows. The offices are heaven ordained, and the men called, and solemnly set apart, to fill them should so regard them. The functions of the offices are to be performed with the realization that thereby God is glorified, praised and honored. H.

Rev. Dr. C. F. McCauley has met another bereavement in the death of his daughter Clara, who departed this life on Tuesday, the 23d inst. The frequent and heavy strokes which have fallen on that dear brother, have called forth the sympathy of the Church, and now, that he is again bowed by affliction, many hearts will go out towards him with peculiar tenderness, and many prayers will be offered that he may be sustained in his sore trial. Obituary next week.

The Superintendent requests us to say that he has received subscription money for the MESSENGER, from the following persons who have not given their Post Office address: B. Heetner, Aaron Reed, Miss Kate Hild. A postal order has also been received from Harrisonburg, Va., with no signature. Mr. Fisher does not know how to give proper credit for these monies, and would like to hear from the parties concerned. A little more care in these matters would save much trouble, and insure accuracy in keeping accounts square.

We acknowledge the receipt of a copy of the Minutes of the German Synod of the East, for 1882, issued by the German Publication House at Cleveland, Ohio.

Rev. H. K. Binkley sends us eleven new subscribers for the MESSENGER from the Westminster charge, Rev. J. G. Noss, pastor. The Silver Run charge has not yet been canvassed.

Communications.

DEATH OF REV. JACOB WEAVER.

Rev. Jacob Weaver was born in Middletown, Frederick County, Maryland, January 23, A. D., 1810, and departed this life in Sidney, Shelby County, Ohio, December 28, A. D., 1882, aged seventy-two years and eleven months. He died after lingering some four weeks with paralysis of the heart.

Thus another watchman upon the walls of our Reformed Zion has fallen. Another veteran of the cross has passed over the river. Another ambassador has finished his mission. Yes, a good and a great man has fallen in Israel. Among those consecrated to the office of the Christian ministry, Bro. Weaver stood in the van. Not that we would ignore the claims of others, yet we are free to say that none labored more earnestly and zealously to lift perishing humanity out of the slums of sin and iniquity than did he. With a lofty genius he combined the greater moral purity, the glowing fervor of the true Reformer, and the world-embracing love of the true Christian philanthropist. His was the divine spark that kindled the ecstatic thought and feeling. His messages of love were the soul-elevating strains that were eminently calculated to animate the human heart with love, virtue, truth and liberty. He never prostituted the office of the true Christian ministry to unworthy or sordid purposes. But in his every official act, he sought to advance the moral and intellectual elevation of the human race. His great heart was all aglow with true love for his fellow-men. Their sorrows and their joys were his. Hence, he enjoyed great popularity among his people as a true minister of the gospel, an elevated Christian gentleman, and the more than filial veneration with which they still cherish his memory. It is not too much to say that his memory is sacredly enshrined in their every heart. The memory of this faithful man of God has struck deep and enduring roots in the hearts of the people of his charge.

Bro. Weaver commenced the special preparation for the peculiar office of the Christian ministry several years after he was married, under the private instructions and direction of Rev. Dr. C. F. McCauley, who was at that time pastor of the Reformed church at Middletown, and after pursuing a regular theological course, was licensed and ordained to the office of the Christian ministry (I think by the Lancaster Synod) (Ohio Synod) in the year of our Lord, 1847, upon a call from the Jerusalem charge, Fairfield county, Ohio. After a brief pastorate in the Jerusalem charge, he received and accepted a call to the Port Jefferson charge. Here his pastorate was blessed with good results, but it was also brief. From Port Jefferson he removed to the St. Paris charge. Soon thereafter, he felt himself impelled by a sense of duty to accept of a call to the North Clayton charge. While preaching to this charge he lived in Gettysburg, Darke county, Ohio, and while living here his first wife died, leaving him a widower with seven living children. While pastor of this charge he discovered that we had a joint interest in Salem church, Darke county. Accordingly he commenced holding regular services in this church, which culminated in the organization of the regular Reformed congregation.

Shortly after this organization was effected, he resigned the North Clayton charge. He then removed to Sidney. He continued to preach to the Salem congregation, and also to two small congregations in Randolph county, Indiana. And to these he continued to preach with great acceptance until about the year 1875, when he felt impelled by reason of age and failing strength to resign the Indiana congregation, and confine his labors to the Salem congregation. Soon, however, he organized another congregation in Shelby county, Ohio, known as St. James congregation. Here, a little over a year since, a new church building was erected. It was dedicated to the worship of the Triune God, September 17, 1881. To this latter charge he has preached with great acceptance about twenty-two years. The people of his charge were devotedly attached to him, and now mourn because he is not.

Though Bro. Weaver was not a classical scholar, yet he combined with a good common English education a large proportion of common sense. Always modest and retiring, he exhibited a modest and child-like bearing in his intercourse with both clergy and people. Humility, indeed, was one of the shining marks of his public and private character. While he instinctively shrank from public notoriety, yet he would on all occasions most earnestly contend for what he considered Scriptural and truthful. No oppositions or the fear of the loss of popularity could drive him from his positions when once taken. Never hasty in arriving at conclusions, but when he reached a conclusion he was firm and steadfast, and would most earnestly contend for the faith once delivered to the saints. Possessed of a naturally methodical mind, he would reach his propositions by graceful, free and easy steps, which rendered him truly a workman which needeth not to be ashamed—an efficient minister of the gospel. And yet Bro. Weaver, like all other men, had his little faults and besetments. Though the spirit was willing the flesh was weak. Let us then who survive him throw the broad mantle of true charity over these his shortcomings. Let us strive to imitate his many virtues and avoid his shortcomings.

As we have already intimated Bro. Weaver was married the first time in Frederick county, Maryland, to Miss Sophia Wise, January 17th, 1839. By this union there were nine children born unto them—three sons and six daughters. Two of them died while quite young. The other seven all lived to become grown men and women, and were all still living at the death of their sainted mother, which occurred about twenty-two years since. Subsequently to her's and prior to their father's death, five of these seven children died, all with the fell destroyer consumption, so that there are at present but two out of the nine children living.

On February 12th, 1878, he was married the second time to Miss Rhoda Seize, in Randolph county, Indiana. From this last marriage, which was also a very happy one, there was no issue.

He remained a widower about 22 years, and until all his children were either dead or married, except his youngest son.

He was engaged in preaching the gospel about thirty-five years. He leaves a disconsolate wife and two children, one daughter and one son, and six grandchildren to mourn their irreparable loss.

Thus has fallen by the hand of death a kind and loving husband, a doting and affectionate father, an earnest and faithful pastor, and a true Christian gentleman.

He was buried in Graceland Cemetery by the side of his former wife and children on the 30th of Dec., 1882. A large concourse of people attending upon the occasion, many of whom were his parishioners.

The clergy who were present were from the Reformed Church, Revs. J. C. Beale, L. Clayton, and H. Shauli, and from the M. E. Church, Rev. Daniel Strong. Rev. Beale read the hymns and the Scriptures. Rev. A. Shauli preached the sermon, and the Rev. D. Strong offered up the prayer. Rev. Shauli also performing the Liturgical services at the grave.

H. S., in Christian World.

THE LATE REV. H. A. FRIEDEL.

By Rev. Theodore Appel, D. D.

It is with deep regret that we here announce the death of the Rev. H. A. Friedel, our German missionary at Harrisburg, which took place on the 15th of January. He attended a funeral on a cold day in December last, caught a cold, which settled in one of his jaws and led to inflammation. A tooth was extracted which made matters still worse. Gangrene set in, and after an illness of five or six weeks, he fell gently asleep in Christ in the 60th year of his age and the 32d of his ministry.

Pastor Friedel was born in Hamburg, North Germany, of Christian parents, on the 8th of September, 1823. He spent his youth in a period when there was an awakening to a new spiritual life in the fatherland, especially in the western part, along the Rhine country, from Basel down to the ocean, which was everywhere attended with blessed fruits. Dr. Krummacker was then in his prime, and the influence of his evangelical preaching was felt far and near. Young Friedel sat at his feet, read his books, and was moulded by his spirit. The revival of a true missionary spirit in Germany, which was the outgrowth of this new life, took hold of many of the young men in the churches, and induced them to devote themselves to the missionary work in foreign countries. Dr. Krummacker's new awakened interest in the German churches in this country, after Dr. Schaff came over, induced some to come to America, where they are still laboring usefully in the cause of Christ. Among these was Mr. Friedel.

Having received a classical education in the gymnasium of his native city, he came to this country in the year 1848, with the view of preparing himself for the ministry; and here he pursued a course of theological study in our Seminary at Mercersburg. His first charge was in the West, where he remained one year, from 1851—52. He then came to Philadelphia and labored there about three years, during which time the Bethlehem church, in which Pastor Gantenbein afterwards served, was built by his diligence and activity. After this he served a German mission in New Jersey under the Board, some seven months; but regarding it as not promising, he withdrew from the field, and connected himself with the Dutch Reformed Church, very much to the regret of his German brethren.

Having been born and reared in a large city, he preferred laboring in a city, and for this he was best qualified. In 1856 he took charge of the Duane Street Evangelical Mission in New York, and continued in this field for the period of ten years, laboring in season and out of season, in preaching the Gospel and in pastoral work. He succeeded in gathering together a congregation of some four or five hundred members; but he found difficulties in properly organizing the material on hand, and so in 1866 he withdrew and took charge of the Norfolk Street Church, which the Rev. Abraham Berky, one of our ministers, had been serving. It was made up of German Reformed people, but it was also under the jurisdiction of the Dutch Reformed Church. Most of the Duane Street members followed their pastor to the Norfolk Street Church, which added very much to its strength, and their mission passed away.

Mr. Friedel remained in his new charge on Norfolk Street also ten years, until 1876. The church is one of the largest in the city, as it regards seating capacity, and it had a membership of 1100 when he left it. Here he spent the prime of his life, and his labors must have been immense. He baptized children by the scores and the hundreds during the year, and confirmed as many as 200 young people at a time. At length he retreated from his heavy burdens, and sought some relaxation from care in a quiet place on Long Island, at Flatbush, where he served a small German mission with acceptance for about five years.

The next time we heard of him he was at Wrightsville, Pa., in 1881, whether he had come to live with his son, a physician, with the view apparently of withdrawing from pastoral labor, for a while at least. But he was not there more than a few weeks, when he reported himself for service to his Reformed brethren, and he was placed in charge of the Zwilling Mission at Harrisburg in the summer of 1881. He loved the ministerial work, and seemed happiest when engaged in its sacred duties.

He served the congregation at Harrisburg acceptably for over a year, and his prospects of building up this struggling mission were bright and encouraging. His death, therefore, was a severe blow to it, and a loss to the church, which we hope and pray the Great Shepherd will overlook for good to us all. He was an admirable German preacher, and would have graced any German pulpit in this country. His language was pure, chaste, and somewhat ornate, but not too much so. He had learned much from Krummacker, not, however, by a slavish imitation of his style, but by imbibing his spirit. To us he seemed to have all the earnestness and strength of voice of Krummacker himself. Few preachers, whether English or German, we thought, could bring more of the Gospel or evangelical truth into his sermon, in a simple, artless manner.

His funeral took place on the 19th of January. The Rev. J. H. Pannebecker preached the German sermon. Text: 2 Kings 2: 12. The Superintendent of Missions and the Rev. G. W. Snyder delivered addresses in the English language; and the Rev. W. H. H. Snyder, and the Rev. A. S. Stauffer offered up the prayers in both languages. His colleagues in the ministry, who were present, reverently assisted in removing his body to the grave, amidst the subdued weeping and mourning of an afflicted family and congregation. There may it rest until the sea gives up its dead, and these vile bodies of ours shall revive, and our shapes and faces shall look heavenly and divine.

Why was his stay so brief, why did he go so soon, when waxed long and loud the cry Of starving millions for the bread of life? And why must he succumb to ruthless death,—Die on the field with all his armor on,—When sin's vile hosts in proud array come forth?

To bind both young and old in error's chains? Let sense be still, let reason yield to Faith: See, Christ is on the field, and angels too, And they who die in Him, still carry on The war, stand in the breach, and give us help, Till Death is swallowed up in victory.

INSTALLATION.

On Sunday, Jan. 21st, 1883, at 4 o'clock, P. M., Rev. A. B. Stoner was installed as pastor of Grace Mission at Tenth and Dauphin streets, Philadelphia, by a committee of Philadelphia Classis, consisting of Revs. David Van Horne, D. D., D. Ernest Klopp, D. D., and James I. Good. Dr. V. preached an excellent sermon on the duties of the pastor, taking as his text, John xxi. 15-17.

Under the beautiful and touching analogy of the shepherd, he developed the duties of the pastor toward the children, the adults, the sick, aged and infirm of the congregation. Bro. G. read in a solemn and impressive manner the installation service, and Dr. K. followed in a few appropriate remarks to the congregation. He urged them to refrain from criticizing their pastor, and from imagining that their duty is done when they do nothing positively wrong; the sins of omission among church members are usually more and greater than those of commission. The occasion was a most refreshing and encouraging one to the members of the little flock which had been for six months without a shepherd.

In the evening of the same day the pastor preached his inaugural address to the congregation, taking as his text from II Thess. iii. 1. "Pray for us, that the word of the Lord may have full course and be glorified."

FEMALE EDUCATION.

The education of the daughters of the Church is a duty equal in every respect to the education of the sons. The latter have received some attention, but the former have been in large measure neglected. Again, and again, has the attention of the Church been directed to this subject, but with no adequate response. The Church has lost very much in internal power, as well as in denominational influence by neglecting to educate her daughters. Woman rules the world, and her power for good in the church is everywhere felt, if not acknowledged. In the department of missions and mission work her labor has been, and is, incalculable. Just as her aid and influence is cultured and utilized, will result far exceeding our present attainments be visible. We all know, and have experienced, the mother's power in the formation of character. While in these busy times, the father is energetically pursuing his ambitions, or raking together that mass of wealth which, to him, is to be the comfort of his family, or to furnish the power for further ambitions he may entertain for his children, the mother, as she may, or may not be imbued with a proper Christian spirit, is forming the character of those children which will make them either useful in the kingdom of God, the indolents of a false fashionable life, or it may be of a dissolute existence which will be to them the bitter fruits of wasted years.

What is the Reformed Church doing for the education of her daughters? There is but one institution east of the Ohio, which is open for girls. There are several, Mercersburg and Palatinate Colleges, where both sexes are admitted. Those who prefer such a course of instruction, can avail themselves of these. There are many, however, who do not favor the co-education of the sexes. To such the Female College at Allentown, Pa., opens its doors. The location is beautiful and healthy. The buildings are well adapted for the purpose—though needing enlargement, and a chapel. The city has a large Reformed membership, and at least three large Reformed congregations, which are supplied with faithful pastors. The principal, Rev. W. R. Hofford, is a minister of the Reformed Church, and known, in and out of the denomination, and esteemed as a thorough educator. He is assisted by a faculty, efficient in their several departments. The course of study is full, while careful attention is given to music and art. The whole life and instruction of the College is pervaded by a Christianity, which is pure, and moulding in the character of the pupils. While the College is known as under the control of East Pennsylvania and Lehigh Classes, it is in no way sectarian. It is not, nor should it in any way be regarded as weak. It should command the patronage of the whole region of the Church now known as Tri-Synodic territory. The brethren who have organized this institution to meet the want of those who believe in the separate education of the sexes, have a right to expect the co-operation of their brethren. The wants of the Church demand that her daughters should be fitted for the work before them, and her call should challenge her wealthy membership to a liberal response in this noble work.

J. HEYSER.

RE-OPENING OF A REFORMED CHURCH.

On Sunday, January 7th, 1883, the Reformed Church of Weatherly, Carbon county, Pa., was re-opened for public worship, with appropriate services. Weatherly is a borough of about 2500 inhabitants, situated nearly nine miles north of Penn Haven Junction. The Hazelton and Beaver Meadow Railroad passes through it, and its extensive machine and car shops located there, give life and activity to the place. The Reformed Church, which had been built a number of years ago, needed a re-modelling. It was accordingly re-painted and furnished with new furniture in the chancel and on the pulpit platform. The aisles were covered with matting—the walls and ceiling neatly painted. A large new chandelier suspended from the ceiling, which together with the two lamps on the pulpit desk, furnish the light, and a new furnace in the basement supplies the heat necessary to render the Church comfortable during winter.

The Church in its new garb, presents an inviting and attractive appearance, and its members may well adopt the language of the Psalmist and exclaim: "How amiable are Thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord."

The young but efficient and popular pastor of the congregation, Rev. A. M. Masenheimer, was assisted on the occasion by Rev. N. S. Strassburger, who preached a sermon in the forenoon in the German, and another in the evening in the English language, to crowded houses. The pastor of the Methodist Episcopal Church, preached also an English sermon in the afternoon, and was assisted in the services by the pastor of the Presbyterian Church.

The members of the congregation, who contributed liberally to remodel their Church, have the pleasure of knowing that the house of God is not only beautified, but also a more comfortable place to worship Him.

A call for a General State Temperance Convention to meet in Harrisburg on February 8th and 9th, has been issued by Joshua L. Bailey, Chairman of the committee. Orders for excursion tickets, at two cents per mile, may be had for divisions of the Pennsylvania Railroad and branches, of Rev. D. C. Babcock, 46 North Eleventh Street, Philadelphia. For "orders" over the Cumberland Valley R. R., apply to D. S. Monroe, D. D., Chambersburg. The Bloomsburg Division of the D. L. & W. R. R., will sell to Northumberland and return, at 2 cents per mile. No "orders" are needed on that line, but those using it will require "orders" from Northumberland to Harrisburg. The Lehigh Valley R. R., has round-trip tickets at reduced rates. Those wishing to go over the Reading Road can apply early to Mr. Babcock, and he will make the best terms possible.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Rev. James I. Good is to deliver a lecture on the 1st of February, at 40th and Haverford Avenue, for the benefit of St. John's Mission located there. His subject will be, "A Trip through the Holy Land," and the lecture will be illustrated by stereopticon views.

Synod of the Potomac.

Rev. Isaac M. Motter has resigned the pastorate of the Mt. Alto charge, said resignation to take effect April 1, 1883.

Christmas was observed in a happy manner by St. Paul's Reformed Sunday-school of Waynesboro, Pa. The church was tastefully decorated with laurel, which remains through the Epiphany season. The pastor of St. Paul's was very kindly remembered by the members of his congregation at Christmas, in the shape of some very handsome and valuable presents. Such quiet, substantial remembrances are highly gratifying and appreciated.

The Hagerstown Odd Fellows says:—A sleighing party, headed by Mr. and Mrs. D. Huyett Stoner, members of the Mt. Moriah Reformed Church, in the vicinity of Downsville, paid their pastor, Rev. A. C. Geary, a friendly visit at the parsonage at Keedysville, last week one day. The party, though respectable in numbers, would have been larger but for the unfavorable weather, which, however, did not seem to interfere with their social enjoyment. It is needless to add that in consequence of this sly game, the said pastor and wife (whom the party met on their way to spend the day with a family in the country) were greatly the gainers in the transaction, especially so far as this world's goods were concerned. The pastor returns his grateful acknowledgments to the kind friends for their act of generosity.

Pittsburg Synod.

Christmas was observed by the Sunday-school of the St. John's Reformed church, Deckards, Pa. The occasion was enjoyed by both school and congregation. It was the first Christmas service they ever had. One of the services published by our Board was used. Before the distribution of the gifts, the pastor remarked, that if our Christmas joy was real and true, it ought to be manifested in some tangible way; that a collection would now be held for the orphans at Butler. This collection was unexpected, therefore, many were not prepared. It amounted to \$4.37.

Christmas eve services in the Reformed church, Butler, Pa., were of a most interesting character. The church was arrayed in holiday beauty, with the usual Christmas tree to the left of the pulpit. The services of the evening were conducted by the pastor, Rev. T. F. Stauffer, using the Christmas service No. 5, and Hull's Annual, 1879. The singing of the Sunday-school was led by the church choir, Prof. E. S. Hassler presiding at the organ, James Voegeley playing the flute, and Lewis Voegeley playing the cornet. Addresses were delivered by Prof. Tinsman, Revs. Prugh and Limberg. A collection was taken for the benefit of St. Paul's Orphan Home. Gifts were given to the members of the school, besides some of the teachers giving private gifts to their classes, and scholars in return giving gifts to their teachers. The pastor and his wife shared quite well in receiving valuable and useful gifts for which they are very thankful.

The Reformed church of Butler Pa., enjoyed a season of special services continued each evening from Dec. 31, 1882, to Jan. 7, 1883. Preparatory service to the holy supper took place Saturday, January 6th, at 2 P. M., Rev. P. C. Prugh preaching the sermon.

Sunday morning found a large audience present for communion service. Rev. Prugh assisted the pastor in the altar services. Two persons connected with the church, one by letter and the other by renewal of confession. The congregation is steadily gaining strength and influence for good. The pastor is encouraged in his labors, and hopes in due time to secure the return of nearly all, if not all, the families once members of the old congregation.

Synod of Ohio.

Rev. E. Garver Williams has accepted a call to become pastor of Canaan charge, Tuscarawas Classis, O. Correspondents will please address him, Canaan, Wayne county, O.

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing.

CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have their own Church publications in use.

Address
REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	\$.10
12 copies,	.60
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash. We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that most prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year-book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,
REFORMED CHURCH PUB. BOARD,
907 Arch Street, Phila.

Business Department.

Rev. CHARLES G. FISHER,
Superintendent and Treasurer

TERMS OF THE MESSENGER:

\$2.50 a year, in advance, postage included. Six copies to one address for one year \$11.00.
No paper discontinued, except at the option of the publishers, unless ordered in advance to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.
The publishers will not be responsible for notice given to an agent or postmaster.
When arrears for more than a year are due, they are collected through a local agent.
The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.
Remittances should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing with the date of the notice.
Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.
Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.
Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

NOW IS THE TIME
TO
RENEW SUBSCRIPTIONS

That expire at the end of the Year. Do not discontinue Paper, but send amount of SUBSCRIPTION for another Year.

Try to secure some one of the PREMIUMS offered in the SUPPLEMENT of December 13th.

OUR NEW
EDITION OF HYMNS
FOR THE
REFORMED CHURCH
(POCKET).

Are now ready at the following prices:—

Roan Emb., Plain,	1.50
" " Gilt,	.65
Imitation Turkey, Gilt,	1.00
Real " " stiff or limp,	1.75

SAME WITH FORMS FROM ORDER
OF WORSHIP.

Roan Emb., Plain, 65c; do do Gilt, 90c.	
Imitation Turkey, Gilt,	1.25
Real Turkey, Gilt, stiff or limp,	2.00
Name, 10 cents each.	

ALSO

FORMS—For Ministers and others.
Muslin, Limp, 35c; Morocco, Limp, 75c.

Usual discount to parties ordering large quantities.
Will be printed on good paper and in best styles of binding. Orders filled in their turn.
Address,
REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

Also the following:
REFORMED CHURCH HYMNALS
WITH TUNES.

Small Print.	
Roan Embossed,	\$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	.75
Roan Embossed,	1.00
" " Gilt,	1.25
Imitation Turkey,	1.75
Real Turkey, Gilt,	2.50

Books by Rev. J. H. Good, D. D.
Prayer Book and Aids to Private Devotions, postpaid, \$.30
Church Members' Hand-Book, new, 176 pages, 50c; per doz., 5.00
And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above Books sent postage paid on receipt of the retail price, or by express, subject to discount.

Supplies for Sunday Schools.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our—rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

Hymns & Music for Sunday Schools.

Hymns and Carols, by Miss Alice Nevins. \$1.50 a dozen.
Companion of praise, by Rev. Dr. Van Horne, \$3.00 per doz.
Song Treasury, by J. H. Kirschenke, \$3.00 per doz.
Silver Echoes, New, by J. H. Kirschenke, \$3.00 per doz.
For Primary & Intermediate Classes, \$2.40 per doz.
All Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

Supplies for our Ministers.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c. &c., Scratch Tablets of all sizes, &c., at reasonable prices.

Also all orders for Miscellaneous Books at prices as low as offered by any house in the trade.

We respectfully solicit the patronage of the Church. Address

Reformed Church Pub. Board
907 Arch Street, Philadelphia.

Miscellaneous.

THE OLD COTTAGE CLOCK.

Oh! the old, old clock of the household stock
Was the brightest thing and the neatest;
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest.
'Twas a monitor, too, though its words were
few,
Yet they lived though nations altered;
And its voice, still strong, warned old and young,
When the voice of friendship faltered;
"Tick, tick," it said—"quick, quick to bed—
For nine I've given warning;
Up, up and go, or else you know,
You'll never rise soon in the morning."
A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time, with a merry chime,
The wintry hours beguiling;
But a cross old voice was that tiresome clock,
As it called at daylight boldly,
When the dawn looked gray on the misty way,
And the early air blew coldly:
"Tick, tick," it said—"quick, out of bed—
For five I've given warning;
You'll never have health, you'll never get
wealth,
Unless you're up soon in the morning."

Still hourly the sound goes round and round,
With a tone that ceases never;
While tears are shed for the bright days fled,
And the old friends lost forever:
Its heart beats on, though hearts are gone
That warmer beat and younger;
Its hands still move, though hands we love
Are clasped on earth no longer!
"Tick, tick," it said—"to the church-yard bed—
The grave hath given warning—
Up, up and rise, and look to the skies,
And prepare for a heavenly morning."

—Selected.

Selections.

I am only glad, being praised, for what I know
Is worth the praising.—George Eliot.

Better the pure heart of our youth
Than palaces of gold.

—Molock.

I never saw a dying Christian who had not dying
grace; and certainly He who can help us to
die can also help us to live.—W. S. Plummer,
D. D.

There is wonderful power in knowing how to
wait—to wait as "the Apostles and brethren"
did—on God, and for God. And no one that
waits thus will ever be ashamed.

"All sunshine," says the Arab proverb,
"makes the desert." And nothing hardens the
average clay of humanity so much as the sun-
light of uninterrupted prosperity.

If God's Spirit abide with thee, all things will
be easy from the Spirit and love. For there is
nothing which makes the soul so courageous
and venturesome for anything as a good
hope.—Chrysostom.

That thou mayst injure no man, dove-like be,
And serpent-like that none may injure thee.

—Couper.

God hath made many sharp-cutting instru-
ments and rough files for the polishing of His
jewels; and those He especially loves, and means
to make the most resplendent, He hath oftentimes
His tools upon.—Leighton.

There may be much indistinctness in the mind,
something even of error; but if the truth be
there; if the Scriptural knowledge of God in
Jesus Christ be the one great influencing motive
there, Jesus will Himself be there as a Prophet,
Priest, and King, and all will be peace.—Blunt.

Science and Art.

Muller's "Arab Shepherds," now become fa-
mous, was once refused hanging room at an ex-
hibition of the Royal Academy in London. It was
recently sold in the same city for \$13,000.

Excavations carried on without the walls of
Pompeii have disclosed, collected into one room
sixteen skeletons. Ear-rings, breastpins, and
household implements were found near by.

The palettes used by some French artists,
to the number of two hundred, have been col-
lected, and many of them have been beautifully
decorated. They are to be presented to the
Louvre.

A church in Bavaria accommodating one thou-
sand people, has been almost entirely built of
papier mache, which can be supplied at a cost
little above that of plaster. It can be made to
imitate the finest marble, as it takes a polish su-
perior to slate.

The manufacture of scales has been carried
to such a degree of delicacy, that in the Assay
Office in this city there are some in use, in
which, if two pieces of paper are placed, and
they exactly balance, the mere writing a name
on one of them with a pencil will destroy the bal-
ance.

An important collection of Japanese paintings,
rolls, and colored drawings, brought together by
Dr. Gierke, of Breslau, has been bought by the
Berlin National Gallery for 45,000 francs. This
gathering is reported to be the most valuable and
complete of its kind, and to illustrate Japanese
art from the thirteenth century.

A Cleveland man has invented a barrel with-
out hoops or staves. It is made of papier mache,
being revolved very fast. The mache lines the
inside, and by air pressure is pressed hard. The
iron cylinder is then opened, and the papier
mache barrel taken out and baked. The bung
hole is left open in the manufacture.

An altar and retables which have just been
erected in the Church of the Holy Cross, Liver-
pool, are stated to have few if any rivals in
Great Britain. The group on the sinister side re-
presents the finding of the Holy Cross by St. Helen,
and the miracle by which the true cross
was distinguished from those of the two thieves.
This panel is seven feet in height, and nine feet
broad. On the dexter side, "The Descent from the
Cross" forms the subject.

When Hon. L. S. Sackville-West, the British
Minister at Washington, arrived in this country
in the steamship Indiana, in November, 1881, he
was very courteously received by the citizens of
Philadelphia and hospitably treated during his

sojourn here. In the course of his visits to
places famed in local history Minister West
noticed in the picture gallery of the western
room of Independence Hall a small portrait of
his ancestor, Thomas West, third Lord De la
Warr, who had been Governor and Captain-
General in Virginia, and who, being driven by a
storm into Delaware Bay in 1611, his name was
first given to the river. Mr. West did not think
the portrait a faithful one, and subsequently
wrote to his family in England in reference to
the matter. The Countess of Derby, Mr. West's
sister, ordered the family portrait of Thomas
West, which had been painted by Hilliard, of
London, and which is now in the possession of
the present Earl De la Warr, to be copied by
Margaret Thompson of London, and joining
with his sister, the Duchess of Bedford and her
brother sent it to Mr. West to be presented to the
city of Philadelphia as a token of their appre-
ciation of the cordial manner in which the Min-
ister had been treated by its citizens. The por-
trait is life size, handsomely framed, and bears in
the upper corner the motto of the De la Warrs,
"Jour de ma vie."

Personal.

It is announced that Professor Robertson
Smith has accepted the chair of Arabic in
Cambridge, vacant by the death of Professor
Palmer.

Rev. C. P. Wing, D. D., of Carlisle, Pa., who
has been in the Christian ministry over half a
century, recently celebrated the fiftieth anniver-
sary of his marriage.

Prince Bismarck's salary as Chancellor and
Prime Minister is \$14,000, and he is allowed \$5,-
000 more to maintain the style of living neces-
sary to his rank.

Rev. George M. S. Blauvelt, formerly pastor at
Tappan, N. Y., was installed pastor of the Re-
formed Dutch church at Easton, Pa., January 2.
Rev. Dr. Hutton, of New Brunswick, preached
the sermon.

Dr. Samuel A. Mudd, who dressed Wilkes
Booth's fractured leg, when he was fleeing, after
the murder of President Lincoln, and who served
a term in Dry Tortugas for harboring him,
died at Bryantston, Md., recently. He was a
member of an old and influential family in
Southern Maryland.

Prince Frederick Charles Alexander, brother
of the Emperor William of Germany, died on
Sunday, 14th inst., at Berlin, at the age of 82
years. He was the father of Prince Frederick
Charles, who won such high military honors in
the wars with Austria and France. The Emperor
William is 86 years of age, and is still strong and
healthy.

The Bishop of Sodor and Man is not without
some sense of humor. At a railway station re-
cently, the man, who was looking after the
bishop's baggage, asked, "How many articles,
your lordship?" "Thirty-nine," replied the
bishop, with a sly twinkle of the eye. The man
looked grave, and said, "That is too many, I am
afraid." "Ah," said the bishop, "I see you are
a dissenter."

Items of Interest.

From the soot adhering to the inner lining of
the chimney of the royal mint in Berlin, four
pounds of gold were collected, worth about
\$1,000.

The remains of the first Archbishop of New
York, the Most Rev. John Hughes, will be re-
moved from the Old Cathedral at New York to
the new, Jan. 30.

Happily for the Chinese, says Dr. Young, lately
of Hong Kong, nearly all their medicines are
inert, such as pearls, tiger's bones, rhinoceros
horns, fossil bones, and other articles having no
medicinal value.

A public meeting was held at Valley Forge,
Penna., to take steps for the erection of a monu-
ment on the Revolutionary camping ground. A
committee was appointed to collect subscriptions,
and Mr. A. J. Drexel was chosen treasurer.

At an auction sale of old Government medical
supplies, at St. Louis, among other things one
man bought 17,308 pills for thirty cents. A local
paper says, "The books and instruments sold
have been used before, but the pills were entirely
new."

It has been recently stated that the word
fashion owes its origin to a dress-maker of that
name, who lived in London. As people say now,
such a dress is a "Worth," so they then said it
was a "Fashion." If that is the true etymology, it
would seem to have escaped the researches of
Skeats.

In digging a tunnel under the hill of Posilipo,
Naples, the workmen came across another tun-
nel, of unknown antiquity and in perfect pre-
servation, 6 feet 3 inches in height and 2½ feet
in width. A laborer walked some distance along
it without finding an outlet. Explorations
have been ordered by the municipal Govern-
ment.

The Home for the Friendless at Chicago has
done a year's good work, befriending over two
thousand adults and children, for the majority
of whom employment and homes have been fur-
nished. The Industrial School has an average
attendance of sixty. The financial report show-
ed that the total receipts for the year had been
\$25,630; expenditures, \$21,712.

The University of Pennsylvania dates back to
1755, and is the outcome of the College of Phila-
delphia, which was founded chiefly through the
influence of Dr. Franklin and Dr. Wm. Smith,
the first Provost. It now gives instruction
in eight different schools or departments. There
are 90 officers of instruction and government,
and the catalogue gives the names of 1,004 stu-
dents. William Pepper, M. D., LL. D., is present
Provost.

The cremation furnace at Gotha celebrated on
December 9th the fourth anniversary of its exis-
tence by the burning of its one hundredth sub-
ject. During the first of the four years there
were 16 cremations at Gotha; during the second,
17; the third, 34; and the fourth, 32. Thuringia,
including Gotha, contributed 41 of the 100; Saxony,
14, and Bavaria, 10. As to sex, 75 were men
and 25 women, while as to religion, 66 were
Protestants, 28 Catholics, and 6 Jews.

M. Gounod made an eloquent but unavailing
plea against the suppression of the grant of \$60,-
000 a year hitherto made by the French Govern-
ment to the cathedrals for support of the organs
and choirs. It is a heavy blow, he says, to the
cause of musical education, for cathedral choirs
have always been the nurseries of great musi-
cians, such as Palestrina, Tallis, Sebastian Bach,
Handel, Pergolesi, Porpora, the master of Hay-
dn, and Vogler, the teacher of Weber and Meyer-
beer.

Montreal is having a Winter Carnival. It
commenced on the 24th inst., and hundreds
of men were engaged in building an ice-palace
on Dominion square, which proved to be a

grand affair. The centre tower is 120 feet
in height, with a tower little less in height at
each corner. Forty thousand feet of ice were
required for the structure. The interior, as well
as the exterior, was most brilliantly lighted by
electricity. The attendance of some prominent
persons from this country was a marked feature.

Nearly \$300,000,000 is the estimated cost of
the proposed ship canal from Bordeaux, on the
Bay of Biscay, to Narbonne, on the Gulf of
Lyons, a distance of about 240 miles—thus mak-
ing a direct connection between the Atlantic
and the Mediterranean. It is proposed to tow
vessels by steam engines running along the
banks, and the voyage is expected to be made in
three days. In addition to this vast engineering
scheme, is that for uniting the Loire and Rhone
by canal, with, of course, a similar purpose.

Malaria, so prevalent at Rome, is attributed by
Prof. Tucci to superficial draining. He regards
it as much an evil as would be stagnant waters
above ground, on account of the action of the
water and atmosphere upon the tufa beneath the
surface of the soil. The drains of the old Roma-
nians, before the days of malaria in the city, were
often 15 meters below the surface of the ground.
Perhaps our watering places, which are becom-
ing filled with malaria, and the country at large,
may learn a lesson from the professor's investiga-
tions.

Reports come from Mexico of the discovery
near La Paz of the largest pearl the world has
ever seen. It is of light color and oval form,
one inch in length, and three-quarters of an inch
thick at its shortest diameter, and of surpassing
lustre. No doubt the oyster was glad to be put
out of its misery, for its tenant was too big to be
accommodated, and too strong to be dispossessed.
For a long time the poor bivalve had been unable
to close its habitation. The owner of the pearl
says that an offer of a sum less than \$50,000 for
his treasure would be treated with perfect contempt.

Farm and Garden.

Stable manure undoubtedly answers the de-
mands of the soil in fruit culture better than any
annual application of a single special fertilizer,
but still it should not be forgotten that an occa-
sional application of potash in some form may be
necessary. Murate of potash is a good applica-
tion now and then.

SECURE THE ICE CROP.—When there is good
solid ice six inches thick, the work of filling the
ice-house should not be delayed. There are so
many risks to run in waiting for thicker ice that
it is much better to gather the crop at the very
first opportunity. If snow come while the ice is
being formed, it should be removed while it is
fresh. This may be done with a snow-push, or a
short and a heavy stable-room, and on a large
scale with a snow plow and scraper. Ice-men
who harvest many thousand tons have a complete
outfit of labor-saving tools for their work. The
farmer with only a small house holding twenty-
five to thirty tons needs a common cross-cut saw
with one handle removed. A splitting bar may
be made of a large chisel with a long handle. A
pike for handling the ice-cakes while they are in
the water is very convenient, and can be made by
any blacksmith at a trifling expense. Ice-tongs
are not essential, but are so handy and cheap that
it usually pays to be provided with them. The
ice to be cut is first lined by using a hatchet or
axe along a straight-edge board. After sawing,
the strips are cut into squares by first making a
deep groove and afterward using the splitting
chisel. Ice is heavy and difficult to handle, and
advantage should be taken of the ease with which
it slides over smooth surface. Loading the sled or
wagon from the pond or river is usually the
hardest labor of the ice-harvest. This can be
made comparatively easy in many places by
drawing the ice-blocks up an inclined chute made
of planks with narrow edges of boards. A num-
ber of blocks of ice being placed in a line at the
submerged end of the chute, a spike is forced
into the rear one, and with the team attached to
the spike the whole row is slid up into the box
or the sled or wagon.—American Agriculturist.

Books and Periodicals.

THE CELESTIAL SYMBOL INTERPRETED; or, The
Natural Wonders and Spiritual Teachings of
the Sun, as revealed by the Triumphs of Modern
Science. By Herbert W. Morris, D.D., former-
ly Professor of Mathematics in Newton College
Institute, London, Author of "Science and the
Bible," "Present Conflict of Science with the
Christian Religion," and "Testimony of the Ages to
the Truth of Scripture." J. McCurdy & Co., Publishers, Philadelphia;
Cincinnati, O.; Chicago, Ill.; St. Louis, Mo.
1883. Pp. 704.

This is a large and beautiful volume, bound in
morocco embossed with gold, gilt-edged leaves,
and full of fine illustrations. The book shows the
analogy between the natural sun and Christ, who
is called the "Sun of Righteousness." It brings
out a vast fund of scientific knowledge, and makes
all to illustrate the glory of the Redeemer of the
world. It has the endorsement of Bishop Ste-
vens, Dr. Howard Crosby, and others, whose
opinions are a guarantee for its orthodoxy. Dr.
Hatfield, Stated Clerk of the General Assembly,
says of the work: "Dr. Morris has made himself
familiar with the latest results of Astronomical
study, and has endeavored, in this admirable
production, to make his readers as familiar with
them as he is himself. The 'sun' of our solar
system not only 'lights us deep into the Deity,'
but sheds its splendor upon the person and
work of the great Redeemer of mankind. The
devout reader will be most delightfully surprised
to find to what an extent, and with how much ap-
propriateness, these Analogies are drawn out. The
book is thoroughly evangelical as well as scientific.
Its perusal cannot fail to elevate and enlarge
the soul, to inspire the heart with devout and holy
wonder, and to exalt to the utmost, in men's esti-
mation, the Divine Author of our holy religion."

HYGIENIC AND SANATIVE MEASURES FOR Chronic
Catarrhal Inflammation, and of the Nose, Throat
and Ears. Sixteen Illustrations. Second Edition,
by Thos. F. Rumbold, M.D., Professor of
Diseases of the Nose, Throat and Ears in the
College for Medical Practitioners of St. Louis,
Mo.; Fellow of the American Laryngological
Association; Permanent Member of the Medical
Association; Member of the St. Louis Medical
Society; Delegate Member of the International
Medical Congress, London, England; Author of
The Treatment of Chronic Catarrh of the Nose,
Throat and Ears, etc. St. Louis: Medical Journal
Publishing Company, 1225 Washington Avenue,
1882. Pp. 190. For sale by P. Blakiston, 1012 Walnut St.

The author of this book, if we are to judge
from the prominent positions he has occupied, as
these are set forth on the title page, is well fitted
to write on the subject of which he treats. We
cannot judge of the scientific part of the work, but
many of the hints and suggestions are practical,
and commend themselves to the ordinary reader.
The chapter on tobacco is strongly against its use.

THE MIDWINTER CENTURY. The beginning of
a new story by W. D. Howells, in the Midwinter
(February) CENTURY, is a literary event, whose
importance is increased by the discussion, in the
past four months, of the characters, ethical pur-
pose and literary qualities of "A Modern In-
stance." Mr. Howells's audience has been held
up to a high notch of curiosity to see the opening
chapters of "A Woman's Reason." His readers
will not be disappointed. The scene is once more
Boston, but the social atmosphere and the purpose
have undergone a complete change. Only the
style remains the same; but here, too, the reader
will perceive freshness of attitude and a new vi-
vacity. The fourth part of the "Led-Horse
Claim," by Mary Hallock Foote, heightens the
dramatic interest of this fascinating story, which
will end in the March number. Each part is
embellished by a picture from the author's pencil.
Mrs. Burnett's "Through One Administration"
is developing a new interest as it nears the conclu-
sion. The short story of the number is a humor-
ously fanciful tale, by Frank R. Stockton, entitled
"The Spectral Mortgage."—Leading public
questions receive unusual attention in this num-
ber of THE CENTURY, for which reason it is ap-
propriate that the frontispiece should be a portrait
of George William Curtis (one of Cole's most suc-
cessful engravings), an autobiographical sketch of
the well-known essayist and publicist being con-
tributed by S. Conant, of "Harper's Weekly." Miss
Emma Lazarus discusses "The Jewish Prob-
lem" with vigor and resources of fact; E. V.
Smalley, in a graphic article, throws light on
several important "Features of the New North-
west," and Edward T. Peters explains the "Evils
of Our Public Land Policy," to which he ascribes
the prostration of agricultural interests in the
Atlantic States. A characteristic scene in the
White House life of Lincoln is described in the
Rev. C. Van Santvoord's recollections of "A Re-
ception by President Lincoln."—Two of the
illustrated articles are noticeable for the number
and excellence of the pictures, and appeal directly
to a large number of readers, who, in one way or
another, are interested in the development of
American art. These are Mrs. Van Rensselaer's
study of "American Etchers," and Miss Charlotte
Adams's account of the life of "Artists' Models in
New York." Other illustrated articles in the
same number are George W. Cable's second his-
torical paper on "The Creoles in the American
Revolution," and Frank H. Cushing's second
chapter of "My Adventures in Zuni."—Frederick
Locker, the author of "London Lyrics," is the
subject of an illustrated paper by J. Brander
Matthews, which includes two portraits of the poet.
Especially noteworthy is the variety and ex-
cellence of the poetry in the February CENTURY,
which is contributed by Edmund Clarence Sted-
man, Edmund W. Gosse, Richard Henry Stoddard,
Joaquin Miller, John Vance Cheney, James
Herbert Morse, and Philip Bourke Marston; and
in "Bric-a-Brac" there is a clever parody entitled
"The Song of Sir Palamede," on Swinburne's last
poem, by Helen Gray Cone, the author of the
metrical satire on Walt Whitman and Oscar
Wilde, in the November CENTURY, called "Narcis-
sus in Camden."—In "Topics of the Time,"
the evil ways of many of the money kings are
discussed under the title of "Thieves and Rob-
bers"; also, the sensitiveness of Englishmen to
American criticism; "Lawmaking at Albany,"
and the movement to have works of art placed on
the free list of the customs tariff. "Communica-
tions," "Literature," "Home and Society," and
"The World's Work," treat a variety of topics,
books, and useful inventions.

LIPPINCOTT'S MAGAZINE for February opens
with a descriptive paper on "Sargassos," by S. P.
Scott, which is well written and attractively illus-
trated. "Home-Life in Bombay" is graphic and
lively, but does not present a seductive picture of
the Indian city as a residence for Europeans and
Americans. Dr. Wister's account of "A Cruise
Among the Windward Islands," concluded in
this number, conveys, on the other hand, so fasci-
nating an idea of the scenery and winter climate
of most of the places which he visited as to excite
envy and longing in the mind of the Northern
reader. Edward C. Bruce writes of "Our Native
Fauna" in a very pleasant semi-scientific strain.
"This Our Brother," by Louise Seymour Hough-
ton, depicts the condition and character of the
freedman in Florida, and while admitting many
excuses for his failings and vices, protests against
the indiscriminate alms-giving of Northern tour-
ists as an encouragement to laziness and improvi-
dence. The anonymous author of "Beauty
Versus Bric-a-Brac" denounces the prevailing
rage for rarities, and contrasts the vulgar desire to
own objects of art and the appreciation of them
by a mere pecuniary standard with the true wor-
ship of beauty as evinced by the Greeks. In the
second instalment of "The Jewel in the Lotus"
the separate threads developed in the first are
gathered up and woven together, giving promise
of a strong and well-sustained interest as the story
proceeds. "A Wayside Episode," by Rebecca
Harding Davis, is written with characteristic
vigor and many fine touches of humor and pathos.
"The Queer Service" and "A Work of Imagination"
are clever and amusing short stories, and the
editorial departments are, as usual, well filled.

St. NICHOLAS for February celebrates St.
Valentine's Day in a capital style with an amusing
story by Sophie Swett, called "A Queer Valen-
tine," and one has but to read it to see the ap-
propriateness of the title. Anna North contributes
"The Mission of Mabel's Valentine," and there
is a funny little poem, "My Valentine," by J. M.
Anderson.—A timely and thrilling article is
Joaquin Miller's "In the Land of Clouds," which
describes an ascent of Mount Hood by a party of
tourists, and rescues a little dog that insisted on
accompanying the climbers.—Another paper
which is sure of a hearty welcome is one with the
attractive title, "A New Winter's Sport," which
is written by Hjalmar H. Boyesen, who intro-
duces our American boys to the skis or Norwegian
snow-shoes, which he claims possess very many
advantages, in points of ease, speed, and comfort,
over the native Indian shoe.—Of the serial
stories, "The Tinkham Brothers' Tide-Mill," by
J. T. Trowbridge, leaves its young heroes in a still
more exciting position than last month. The instal-
ment of Frank R. Stockton's "Story of Viteau"
is one of vivid interest, describing a journey to
Paris and an encounter with robbers. Mrs. Cle-
ment has an "Art and Artists" paper on the
Flemish painters, with two beautiful reproductions
of portraits of Rubens and his children, painted
by the great artist himself. "The Story of the
Field of the Cloth of Gold," by E. S. Brooks, con-
tains an interesting account of a tournament, and
is illustrated by the frontispiece—a charming pic-
ture by Birch, entitled "Margery's Champion." Besides this, and a good deal more, are poems and
stories by Celia Thaxter, Frank H. Converse,
Palmer Cox, Mary Lowe Dickinson, a play by
Mary Cowden Clarke, and pictures by Rosina
Emmet, Elizabeth Thompson, R. B. Birch,
Bolles, H. P. Share, Hopkins, Cox, Rose Muller,
and others.

LITTELL'S LIVING AGE. The numbers of the
Living Age for the weeks ending Jan. 13th and
20th have the following contents: Vauban and
Modern Sieges, Quarterly Review; Some Points
in American Speech and Customs, part II, by
Edward A. Freeman, Longman's Magazine; Sketches
in the Malay Peninsula, Leisure Hours; Alewife,
Cornhill; The Lady's Walk, by Mrs. Oliphant,
Longman's; A Little Chat about Mrs. Oliphant,
Blackwood's; The Clergy of the Eighteenth
Century, Cornhill; Anthony Trollope, by
Edward A. Freeman, Macmillan; From Miss
Austen to Mr. Trollope, Spectator; An Adventure

at Petra, Macmillan; Great Bella, Liverpool
Mercury; Religious Poverty, Spectator; With
shorter articles, instalments of "The Ladies Lin-
dors" and "No New Thing," and choice poet-
ry. A new volume began with the first number
of January.

For fifty-two numbers of sixty-four large pages
each, or more than 3,300 pages a year, the sub-
scription price (\$8) is low; while for \$10.50 the
publishers offer to send any one of the American
\$4 monthlies or weeklies with the Living Age for
a year, both postpaid. Littell & Co., Boston, are
the publishers.

The February WIDE AWAKE comes to hand
looking as dainty as a valentine. In fact the
number is remarkable for the elegance and finish
of several of its autograph engravings. We call
attention to the illustrations on pages 217 and 228,
as examples of fine drawing, reproduction and
printing. The number opens with a strong draw-
ing from Walter Shirlaw's studio, illustrating
Mrs. Kate Upson Clark's story, entitled "Granny."
This is followed by a charming "Valen-
tine," with drawings by Miss Lathbury and Mr.
Lewis. A little farther on comes a fresh little
reminder of the month in prose, "The Apothecary's
Valentine," illustrated by G. W. Edwards. But
perhaps the specialty which renders the number
of note and value, is what may be called its
business section; first Edward Everett Hale
discusses to young citizens of their duties as
State builders; next Mrs. A. M. Diaz reports the
"John Spicer Lecture" on "Swapping," full of
pertinent hints to older audiences than the one
which fills Barn Hall; then follows Mr. Brooks
with his amusing but pithy story of "A Mercan-
tile Transaction"—all this precluding a paper by
Rev. F. A. Clark, which makes this issue of Wide
Awake one which ought to be bought by the
score by every business man in America, for dis-
tribution among the boys and young men in his
employ; this article is entitled "Our Business
Boys: Their Success. What Eighty-three Busi-
ness Men Say." The second part of this paper,
"Rocks of Danger," will appear in the March
number. However, the entertainment of its
readers has not been lost sight of. The serials,
"The Silver City," and "Old Caravan Days," are
delightful. The first act is given of a spirited
White Mountain comedy, entitled, "More Than
They Bargained For," by Charles R. Talbot.
Mrs. May Croly Roper furnishes an excellent
story of adventure, "An Adventure in Crusoe
Land." "A Winter Garden. Part II," by that
delightful magazine, Miss Harris, is a charming
suggestion. Miss Lovell's little proverb-play
"Kitty's Lesson," is admirable as a school-play,
or for home use. Browning's stirring poem, "How
the Good News Was Brought," is strikingly illus-
trated by Sandham, and the C. Y. F. R. U.
Reading Course is full of capital practical spe-
cialties; the Next Neighbor's "Anna Maria's
Housekeeping" paper, entitled, "A Bill of
Waste," is worth the price of the number, to say
nothing of Marion Harland's Cooking Paper.

Only \$2.50 a year. D. Lothrop & Co., Boston.

Married.

On the evening of the 17th, by Rev. J. A.
Hoffheins, at the residence of the bride's parents,
Mr. William Oberlander, of Baltimore, Md., to
Miss Emma Kogleschatz, of Martinsburg, W. Va.

At Trinity Reformed Church, Jan. 18, 1883, by
Rev. Cyrus J. Musser, assisted by Rev. J. M.
Rice, Dr. Harry Conrad to Miss Amanda Oster,
both of Osterberg, Bedford county, Pa.

In Littlestown, Pa., Jan. 23, 1883, by Rev. D.
N. Dittmar, John Noel, of Hanover, Pa., to Miss
Eleanora Rickstone, of Littlestown, Pa.

On the 16th inst., near Torkio City, Mo., by the
Rev. Lawrence Hensel, Mr. John R. Hensel to
Miss M. Irene Kelly.

At the bride's home, Tyrone, Pa., January 23,
1883, by Rev. A. A. Black, assisted by Rev. Dr.
McMurray, of the M. E. Church, Mr. M. Howard
Black to Miss Ella Cherry.

At the bride's home, Delmont, Pa., Jan. 24,
1883, by Rev. A. A. Black, assisted by Rev. J.
W. Meyers, Mr. Wm. J. Bloose to Miss Annie E.
Lowe.

Obituaries.

DIED.—Jan. 14th, 1883, at his home, in New
Berlin, Union county, Pa., Elder Edward Smith,
aged 52 years, 3 months, 21 days.

Elder Smith took sick suddenly on Tuesday
evening, Jan. 9th. His sickness was not consid-
ered dangerous, and when the startling news was
received on Sunday morning that he was dying,
it cast a mournful gloom over the whole congre-
gation, then assembling to hold divine service.
He was elder for many years, and proved himself
worthy of the office he held by discharging his
duties in the spirit of love and benevolence. His
whole heart was in the Church, and it was his
great desire to see the congregation at New Ber-
lin, to which he belonged, as well as the whole
charge, prosper, and to this end he also labored.
He was looked up to, in great measure, by the
whole charge, and not unfrequently consulted in
matters of importance pertaining to the good
and welfare of the congregation and charge. His
advice was always good. In his death this congre-
gation and charge have lost one of its most useful
and faithful members. It is hard to see how such
a useful and faithful man could be spared, and
stricken down so unexpectedly; but the Lord's
ways are wisdom's ways, and since he has pleased
Almighty God in His wisdom to take this be-
loved brother to his heavenly rest in the midst of
his great usefulness in the Church, we will bow
our heads, submit, and say, "Thy will be done,
O Lord." "Thou doest all things well." As a
citizen, Mr. Smith was universally respected and
esteemed, and had many warm friends: in fact
everybody was his friend. All who were ac-
quainted with him knew him to be an upright,
honest Christian man.

He was kind to all, and especially to his devo-
ted wife. She has reason to feel heavily afflicted
in her bereavement, but she sorroweth not as others
who have no hope. Her loss is his eternal gain.
His work is done here. He is called up higher. This
is indeed a source of consolation in affliction.
"As thy day so shall thy strength be." The Lord
does indeed afflict, but He also comforts. He is
very nigh in trouble to all those who put their
trust in Him, calling upon His name.

A large concourse of relatives and friends at-
tended brother Smith's funeral. The pastor was
assisted in the services by Rev. S. S. Kohler.

"Now, if we be dead with Christ, we believe
that we shall also live with him." T. R. D.

Acknowledgments.

Religious Intelligence.

At Home.
St. John's Church, Hampton, Va., will celebrate its 225th Anniversary next Easter.

The Detroit Methodist Alliance, who have succeeded in raising money enough to pay the debts of every church of the denomination in that city, are again at work for the feeble and mission churches of the denomination in the State.

The colored Baptists of South Carolina feel much hurt by the assertion made at the recent convention of white Baptists in that State that their colored brethren were "pagan Baptists." The latter have 550 churches, 350 ordained ministers, 20 associations, and 90,000 members.

After various improvements—costing \$1,500—Grace Lutheran Church, Philadelphia, has reopened its edifice, situated at the corner of Spring Garden and Thirty-fifth street. The congregation was organized in March 1873, with twenty-two members, and there are now 184. Rev. J. H. Menger, formerly of York, Pa., is the pastor.

The Bedford Reformed (Dutch) Church, at Madison street and Bedford avenue, Brooklyn, N. Y., has repurchased its edifice from the Life Insurance Company which has owned it for some years. This is the last one of several churches erected in the flush times after the war, which passed into the hands of those who held the mortgages of some time subsequent to 1873. Three of the finest churches in Brooklyn were among these, the Puritan Congregational, the Tompkins Avenue Congregational and the Bedford Reformed.

The usual annual sale of pews in Plymouth Church, Brooklyn, Rev. H. W. Beecher, pastor, was held last week, the premiums realizing \$24,209.50, or about \$1,200 less than last year. Mr. Claffin paid \$725 for first choice. The assessed rentals of the pews amount to \$12,792, making a total revenue from pew rents of \$37,000. At the annual business meeting the treasurer reported the receipts of the past year at \$37,825.39, of which \$37,588.36 was from the sale of pews. Among the items of expenditures were \$20,000 for Mr. Beecher's salary, \$2,500 to Mr. Halliday as pastoral helper, \$2,500 to the sexton, and \$6,605.04 for music.

According to the *Lutheran*, the first Lutheran minister ordained in what are now the United States, was Justus Falkner. He was a German, who, immediately after the completion of his university studies, came over to America to escape the wishes of his parents and friends who designed him for the ministry. But soon after his arrival here, he voluntarily consented to take the ministerial office. He was ordained in 1703 by the three Swedish pastors, Rudman, Björk, and Sandel in Wicaco church, near what afterwards became Philadelphia. He organized the first German Lutheran congregation in Pennsylvania, at the Swamp, in what is now Montgomery county. This was about forty years before the arrival of Muhlenberg. He subsequently went to New York and Albany, where he ministered to many people. He was a man of learning, and proved himself "a faithful pastor," as testified by Acrelius' History.

The stated meeting of the Board of Managers of the American Bible Society, was held January 4, 1883.—Grants of books were made to the value of about \$9,000, and a grant of \$182.36 in money to the Missionary Society of the Methodist Episcopal Church for Sweden.—During the month of December, 21,865 volumes of the Scriptures, of the value of \$6,722 were consigned to 180 co-partners of the Society at work in two n-y-two States.—Two societies in California, four in Iowa, and one in New York, were recognized as auxiliary.—Mr. Loomis, the Society's agent in Japan, writes under date of November 14th, giving the very impressive intelligence that Japanese Christians had formally expressed an earnest desire to be represented in the work of translating the Old Testament by scholars chosen by themselves.—It was announced that C. T. O. King, of Monrovia, has accepted the position of Agent of the Society in Liberia, to which he was recently elected by the Board.—Mr. Hamilton, the Society's agent in Mexico, wrote on December 11th that the sales during the four preceding months had amounted to \$380.—Reference was made to letters recently received from Mr. Prince, of St. Petersburg, from Rev. Jas. E. Tracy, of the Madura District, India, and from Mr. Wm. Ireland, of the Zulu Mission.—The total receipts for December were \$79,906.45. The issues were 106,038 volumes.

Abroad.
Miss Whately, whose school for girls in Cairo has accomplished such a good work, has returned and reopened it, to the great joy of her scholars, both Moslem and Coptic.

Dr. Ryle, the Episcopal Bishop of Liverpool, has been congratulated by the Evangelical Protestant Union for the step he recently took in occupying the pulpit of a Presbyterian church.

A dispatch from Berlin, dated Dec. 23d, states that the Bishop of Metz has declined to accept the decoration of the Iron Crown awarded him by the Emperor, because he wishes to keep aloof from all politics.

A large convocation of Buddhist priests was held lately at the famous Temple of Lohan, in the Province of Kii, for the purpose of abolishing the ancient rules forbidding the clergy to marry or to eat meat.

On the festival of the Nativity His Holiness, Leo XIII., directed his almoner to employ the sum of twelve thousand francs in the purchase of beds to be distributed among as many deserving poor families and in donation of money to other poor persons.

Through the untiring efforts of Rev. R. W. McAll, of Paris, about 1600 children in that city have been gathered into Sabbath-schools. Under the care of their teachers they recently took a steamboat trip to St. Cloud, where the day was spent in games, singing hymns, speeches, and the usual enjoyments of a Sunday-school picnic.

The Lutheran Mission at Guntvor, India, has a boarding-school, in which the native boys hold a meeting three times a week to settle disputes, denounce evil habits, and correct all wrongs by open talk and prayer. This plan is said to work well. Perhaps it might be introduced on this continent with good results.

In the sixty-eight year of its existence the Danish Bible Society has distributed 4,600 copies of the Holy Scriptures—one-half of them being of the New Testament. In connection with the British Bible Society it has circulated one million of Bibles—one to every two of the inhabitants of Denmark. The financial condition of the society is not, however, very encouraging, since it is necessary every year to expend from the capital, owing to the fact that the liberality of the people is continually, and in a growing measure, taxed for the support of other undertakings. Such is the case in Norway also, where, nevertheless, the work of circulating the Scriptures is carried on with great zeal.

There is a society under the care of the United Presbyterian Church of Scotland providing for the widows and orphans of ministers. The funds of the society have always been well managed, the payments to the beneficiaries being made

promptly. The funds of the society amount to \$35,000, all of which has disappeared, with the exception of \$5,000, and with the money the treasurer. The next payment of the society is due the 1st of February, and these payments will be met by the brother of the treasurer, the Rev. Dr. Peddie. Lord Roseberry has offered £100 to head a subscription for permanent funds of the society. The Peddie family are wealthy, and it is hoped will make good the losses caused by their relative, who cannot be found.

SS. Peter and Paul's Guild was formed about two years ago in London for work among the criminal classes. The second annual meeting was held recently in the Chapter House of St. Paul's Cathedral. During the year the membership has increased from 107 to 160. Two Discharged Prisoners' Aid Societies have been formed, one at Derby and one at Nottingham. Immigration has been found a very successful method of dealing with discharged prisoners of the better class. Of seventy families sent out but five have failed. Mr. Howard Vincent, the director of criminal investigations, offers to examine any applicant for employment previously to recommending him, so that each applicant may be furnished with a certificate from the office, giving the nature of his offense, his character so far as known, and the employment he is best fitted for.

The Allgemeine Evangelisch-Lutherische Kirchenzeitung, of December 22d, states that the delegates of the Swiss Association for the Observance of the Lord's Day held their annual meeting at Herisau on November 8th, when very cheering statements were presented, concerning the progress of the movement. A report was received from Basel, to the effect that the committee had established Sunday-schools, opened a hall for working men near Leistal, and circulated thousands of religious publications. In the canton of Appenzel, where, in accordance with an old custom, dancing on Sunday had long prevailed, the committee had framed petitions against such practice; these had been numerous signed, and to some degree had already been effectual. At this meeting of the delegates it was resolved to direct a petition to the government requesting that the soldiers be not deprived of divine services on Sundays, also to petition the postal department to restrict the Sunday delivery of mail matter to the distribution of letters, to allow neither the issue nor the receipt of postal orders on that day, and so to arrange that post-officers and letter-carriers may observe the same as an interval for rest and public worship.

The Agent of the American Bible Society in Japan, gives information that a number of Japanese Christians had presented an earnest appeal to be allowed an active part in the work of translating the Old Testament. They regard the translation of the Bible as far-reaching in its consequences, and refer to the blessings which had come to them through the New Testament as already published and widely circulated; and set forth the evils which would ensue if the remaining work was not wisely done; for instance, the want of uniformity in style which would be sure to mark a translation which was produced by the labors of many different scholars working apart. In conclusion, they submit a plan, the substance of which is as follows:

1. That the whole work be given to one translating committee, instead of the different books to individual translators.
2. That the committee be composed of eight members, four of whom shall be foreigners and four Japanese.
3. That the Japanese members be chosen by Japanese Christians.
4. That the foreigners and Japanese members have equal rights in voting.
5. That means be furnished to enable the members to devote their whole time to the work.

A Chinaman in a town called New Bendigo, in Australia, where there is a large Chinese colony, was asked recently what practical good had been accomplished by the Missionaries. He answered as follows: "Before, no one understood God's word. Good many work Sunday all same as week day. Now, no work done on Sunday at New Bendigo by my countrymen. Perhaps chop little wood for house, or wash him clothes; but no go work. No matter poor, every one no work on Sunday. Before, all worship idols. Now, many come to church; he no worship idols. When Lee Wah begin to read, good many had idols in house; thirty more. Myself had one. Now, only ten houses and stores at New Bendigo with idols in them. Before at old township, good many Chinese steal fowls, every thing. Now, no more steal; every one work go get job. Before, every night, Chinaman learn to practice fight. I tell him too stupid fellow. You learn God's word you no want to fight. Now, no more learn to fight. Learn God's word. Before people no care for God's Word; he no know or care. Now, good many people like read God's word. Before, too much time, nothing to do. Now, many say I learn to read God's word. Now, no more waste time. I like to read. Before, good many make fun God's word; laugh. Papers were put upon outside of store, make laugh at Christian. Papers were put up on door of baptized men's house. Now, heathen men no more make fun; strong man's hands tied up. Himself like it now. Very quiet now."

MENEELY BELL FOUNDRY.
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
MENEELY & CO., WEST TROY, N. Y.

BUCKEY BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Peals, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY.
Troy, N. Y.
Manufacture the finest grade of Bells. Greatest experience. Oldest workmen. Largest trade. Special attention given to Church Bells. Illustrated Catalogue sent free to parties interested.

The Henry F. Miller Piano Co.
C. J. HEPPE
Pianos and Organs
6th and Thompson Sts.
Philadelphia.
Used by all Great Artists.

WIEGAND'S LOZENGES FOR THE VOICE.
For the cure of Croup, Hoarseness, Sore Throat, Weakness of the Voice, etc. Beneficial to Singers and Speakers. May be freely used, as they contain nothing injurious. Prepared only by T. S. WIEGAND, 3742 Market St., Phila.
For sale by druggists generally. Price, 25 Cents.

CARDS
New Styles: Gold Beveled Edges and Chrome Facing Cards, finest quality, largest variety and lowest prices. 50 Chromes with name 10c, a grand set with each order.
CLINTON BROS & CO., CLINTONVILLE, O. N.

John Wanamakers STORE.
Silks, Dress Goods, Laces, Suits, Shawls, Millinery, Clothing, Hats, Shoes, Gloves, Hosiery, and everything in wearing apparel for Ladies, Gentlemen and Children.
Furniture, Carpets, Upholstery, Linens, Blankets, Housefurnishing, China, and everything pertaining to Housefurnishing.
Stationery, Jewelry, Notions, Books, Satchels, Trunks, Toys, and everything of a similar nature for miscellaneous uses.
Goods are sent by mail, express or freight, according to circumstances, subject to return and refund of money if not satisfactory. Samples of goods sold by the yard are sent postpaid upon request. Catalogue, with details, mailed on application.
John Wanamaker, Philadelphia,
Thirteenth and Market and Chestnut Sts.
We have the largest retail stock in the United States.

SUNDAY-SCHOOLS! CHRISTMAS!
DECORATIONS. Large alphabets, solid letters for cutting out to make suitable text. Red, eight inches high, five alphabets for 30c; blue, six inches, five for 25c; five each, 30c.
Christmas Cantata. Twenty-five copies for 50c. Sample this and three others, 30c.
IMPORTED GIFT BOOKS. Colored engravings, etc.
CHROMES. Beautiful chromes, new patterns, imitation frame, placard for card of school. Sample dozen at 10c; per 100 \$10.00, postpaid.
BOOK MARKS. For Christmas and New Year. Fine silk, imported, 1c and upwards. Beautiful thing, with verse, pretty picture, etc. Interlocked, for 2c.
Large illustrated catalogue free. DAVID C. COOK, Revolution Publisher, 46 Adams St., Chicago.

IVINS, DIETZ & MAGEE,
Wholesale and Retail Dealers in
CARPETINGS,
OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.
No. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,
PHILADELPHIA.
First Street West of Second.
A full assortment of latest styles at low prices.

STANDS AT THE HEAD
THE STAR THAT LEADS THEM ALL
THE LIGHT RUNNING
DOMESTIC SEWING MACHINE
50 Per Cent. Off
Sunday School
SUPPLIES
Graded Papers and graded Lesson Helps at prices far below all others. On trial, for three months, 50 per cent. off; and if not found better, this is refunded. Over five million circulation. Send for samples and full particulars. DAVID C. COOK, 46 Adams Street, Chicago.
WE WANT 1000 more BOOK AGENTS
For Gen. DODGE'S & Gen. SHERMAN'S Brand New Book THIRTY-THREE YEARS AMONG
OUR WILD INDIANS.
Introduction by Gen. Sherman. Superb Illustrations. This great work was subscribed for by Gen. Arthur, Gen. Grant, and hundreds of eminent men, and is indorsed as the most valuable and thrilling book ever written. It sells like wildfire, and is the greatest chance to earn money ever offered to a young man. Send for Circulars. Extra Terms, Specimen Plate, etc., all free. To A. B. WORTHINGTON & CO., Hartford, Conn.
SEND FOR CATALOGUE.
THEOLOGICAL BOOK STORE.
H. B. Garner,
No. 710 Arch St.,
PHILADELPHIA.

50 Per Cent. Off
Sunday School
SUPPLIES
Graded Papers and graded Lesson Helps at prices far below all others. On trial, for three months, 50 per cent. off; and if not found better, this is refunded. Over five million circulation. Send for samples and full particulars. DAVID C. COOK, 46 Adams Street, Chicago.

LEARY'S OLD BOOK STORE, Ninth and Market Streets, Philadelphia.

WE WANT 1000 more BOOK AGENTS
For Gen. DODGE'S & Gen. SHERMAN'S Brand New Book THIRTY-THREE YEARS AMONG
OUR WILD INDIANS.
Introduction by Gen. Sherman. Superb Illustrations. This great work was subscribed for by Gen. Arthur, Gen. Grant, and hundreds of eminent men, and is indorsed as the most valuable and thrilling book ever written. It sells like wildfire, and is the greatest chance to earn money ever offered to a young man. Send for Circulars. Extra Terms, Specimen Plate, etc., all free. To A. B. WORTHINGTON & CO., Hartford, Conn.
SEND FOR CATALOGUE.
THEOLOGICAL BOOK STORE.
H. B. Garner,
No. 710 Arch St.,
PHILADELPHIA.

THEOLOGICAL BOOK STORE.
H. B. Garner,
No. 710 Arch St.,
PHILADELPHIA.

THEOLOGICAL BOOK STORE.
H. B. Garner,
No. 710 Arch St.,
PHILADELPHIA.

THEOLOGICAL BOOK STORE.
H. B. Garner,
No. 710 Arch St.,
PHILADELPHIA.

GOLD MEDAL, PARIS, 1878.
BAKER'S
Breakfast Cocoa.
Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

AUTOMATIC
OR "NO TENSION" SEWING MACHINE.
The only Sewing Machine that can be USED WITH SAFETY TO HEALTH. Can you AFFORD to be without it? Willcox & Gibbs S.M. Co., 658 Broadway, N.Y. PHILADELPHIA, 1437 CHESTNUT ST.
THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING
ROSES
The only establishment making a SPECIAL BUSINESS OF ROSES. 60 LARGE HOUSES FOR ROSES. Strong Pot Plants suitable for immediate bloom delivered weekly, postpaid to any post office. Splendid varieties your choice, all labeled, for \$1.12 for 2; 10 for \$2; 20 for \$4; 35 for \$6; 75 for \$10; 100 for \$13. We give a Handsome Present of choice and valuable ROSES free with every order. Our NEW GUIDE, a complete Treatise on the Rose, 70 pp., elegantly illustrated—Free to all. THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.
\$5 to \$20 per day at home. Samples worth \$5 free. Address STIMSON & Co., Portland, Me.

MISSOURI TRUST CO.
Offers to customers the SAFEST SECURITIES in the market. Also makes a specialty of
SEVEN PER CENT.
FARM LOANS secured by Deed of Trust. No court proceeding necessary for foreclosure. Interest paid semi-annually at CHEMICAL NATIONAL BANK, N.Y. Safety proved by 25 YEARS' experience. For full particulars and references a free.
O. A. CHANDALL, President, Sedalia, Mo.

No Risk; Yet Solid 10 per Cent.
RARE CHANCE.
RAPID ACCUMULATION. NO HAZARD.
Can Handle Sums, Large or Small.
Sold as English Consols or U.S. Bonds.
For Trustees, Guardians, Clergymen, Teachers.
A Golden Opportunity.
For Circular, address the
CENTRAL ILLINOIS FINANCIAL AGENCY, Jacksonville, Ill.

1882. LESSON HELPS
AND
PERIODICALS
FOR
SUNDAY SCHOOLS,
PUBLISHED BY THE
Reformed Church Publication Board,
REV. CHAS. G. FISHER, Superintendent,
907 Arch Street, Philadelphia.

GUARDIAN.
A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the Lessons and Comments, or Notes for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.
Rev. J. H. DUBBS, D. D., Editor.
Single Copy \$1.25 per year. Over 5 copies to one address, \$1.00 per copy, one year.

SCHOLAR'S QUARTERLY.
The Sunday-school scholar's assistant in the study of the Lessons, containing the Lessons and Comments, or Notes for the Scholars. Issued Quarterly, four numbers a year.
One No., 5 cts. Single copy, one year, 20 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,
\$7.80 a hundred, per year.

PRIMARY LESSON PAPER,
FOR THE SMALLER SCHOLARS. Illustrated. \$7.80 a hundred, per year.

CHILD'S TREASURY,
An Illustrated Paper. Issued Monthly and Semi-Monthly.
Adapted to the wants of Advanced Scholars.
Rev. R. L. GERHART, Editor.
Single copy, monthly, 25 cts. Semi-monthly, 40 cts. per year. Over 5 copies, to one address, monthly, 15 cts a copy. Semi-monthly, 23 cts. a copy, per year.

SUNSHINE,
An Illustrated Paper for the Little Folks
Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

ALL Subscriptions to be Paid in Advance.
ALL SENT POSTAGE PAID.
Specimen Copies Sent on Application.

ALL Subscriptions to be Paid in Advance.
ALL SENT POSTAGE PAID.
Specimen Copies Sent on Application.

D. M. FERRY & CO. DETROIT MICH.

LANDRETH'S SEEDS
THE BEST, DAVID LANDRETH AND SONS,
21 and 23 South Ninth Street Philadelphia